WESTERN RECORDER.

PRINTED UNDER THE PATRONAGE, AND FOR THE BENEFIT, OF THE WESTERN EDUCATION SOCIETY AND AUBURN THEOLOGICAL SEMINARY.

VOL. VI. [THOMAS HASTINGS, EDITOR.] UTICA, TUESDAY, NOVEMBER 3, 1829. [HASTINGS & TRACY, PRINTERS.] No. 44.

REVIEW.

"A candid Examination of certain Doctrines laid down and contended for by the friends of Sabbath Mails; or a brief inquiry into the religious character, obligations and powers of the government of the United States, the rights and privileges of our citizens, the tendency of the christian religion, and the danger to be apprehended from the prevalence of infidelity: By the Spirit of Seventy-Six." Ithaca, 1829.

(*Continued.*)

The method of copying an entire publication, under the title of a review, may be a singular one; but in such a case as the one before us, where the preservation of the christian Sabbath is at issue, we care not for example or precedent. The writer has fairly set the grand question at rest. The national government have certainly no right, natural, moral or constitutional, to inflict "pains and penalties" upon those who refuse to violate the Sabbath. Yet this they are actually doing, and have been doing, these many years; and because memorials have been presented against the continuance of a law which has this precise bearing, the political demagogues, and their infidel retainers throughout the land, would tell us, forsooth, of the danger of uniting "church and state." The men know better. They understand their own cheat perfectly well, and are determined to serve their own private ends, by practising it upon the ignorance of the thoughtless multitude, entirely regardless of consequences. But let the honest-minded be on their guard. Let them just look into the merits of the argument for themselves. It is a perfectly plain one. Any man of common sense will readily comprehend it, and treasure it in memory.

CHAPTER IV.

Examination of the third article of the New System; or an inquiry into the right of Congress to pass laws requiring our citizens to violate the precepts of christianity.

This right was assumed by the Congress of the United States, when they passed the present post-office law.

It cannot be denied that this law requires every postmaster in the United States to keep his office open, and transact secular business, on that day, which the committee of the House of Representatives did, by their report on the 3d of February, 1829, acknowledge to be considered, in all christian countries, not only as a day of rest from secular employment, but one that should be set apart for religious observances.

It will at once be seen, that if Congress have a right to require postmasters to violate the fourth commandment, they have a right to require them to violate the *first*, or the *seventh*, or any one, or all of the acknowledged precepts of christianity. But if they have a right to require postmasters to violate the precepts of christianity, they have a right to require the same from any other citizen; for it will not be contended that postmasters are not entitled to all the rights and privileges of other men.

The broad principle, then, is assumed by the legislature of the nation, and it becomes every free citizen to inquire whether our rulers have the right thus to bind the consciences of the people at their pleasure.

As I have already proved that we are a christian nation, and that the government is under moral obligation to obey the laws of christianity, I shall confine my present inquiry to the mere political or legal right of Congress to pass such laws, and the obligation which they impose upon our citizens.

I design, in the first place, to examine this question irrespective of any prohibitory clause in the constitution; placing it upon the ground that there can be no authority vested in our government, to impose a legal obligation upon our citizens, to do that which is morally wrong.

It is (say the United States in their DECLARATION OF INDEPENDENCE) *self-evident, that men are endowed by their Creator with certain unalienable rights; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends*, (that is, of any of our unalienable rights), *it is the right of the people to alter or abolish it.*

Now let us apply these principles, which are the foundation upon which our government was erected, to the case under consideration. If we are endowed by our Creator with any *unalienable rights*, the privilege of serving God, or keeping the divine requirements, must be one of them.

But if the previlege of serving God, or doing that which is morally right, is one of the unalienable franchises with which every man is endowed by his Creator, and *governments are instituted among men to secure their unalienable rights, and derive all their just powers from the people*, then from whence has our government derived the power of requiring our citizens to do that which is morally wrong, or violate the precepts of christianity?

To take the *declaration of independence* as my text, the argument would stand thus: All *men are endowed by their Creator with certain unalienable rights; among these* is the privilege of serving God, or keeping inviolate the precepts of christianity; therefore, as government has no power but what it receives from the people, and as the people cannot give it the power to interfere with this *unalienable right*, government can have no power to require our citizens to violate the precepts of christianity; and any act of this kind, though it may go through all the forms of law, must, from the necessity of the case, be void in a political, or legal point of view.

But in addition to this broad ground, which is certainly tenable, the constitution of the United States, in the first article of amendments, declares explicitly, that *Congress shall make no laws prohibiting the free exercise of religion.* Now it will not be denied, that a law requiring any portion of our citizens to violate the fourth commandment, or break the christian Sabbath, is prohibiting such citizens from the free exercise of religion.

But it is said, in the report which has been sent down from the Senate, that the law in question was no infringement of our religious liberty, because no man was obliged to be a postmaster. But it will not be denied that Christians, who believe in the holiness of the Sabbath, are as eligible to office, under our constitution, as other men; and that it is their right, when regularly appointed, to enjoy the profits and emoluments of the same. It is certainly, then, inconsistent with the *free exercise* of religion, for Congress to require them to give up one of the franchises of a citizen, as the only condition upon which they can perform the duties imposed upon them by the christian system. Would not Congress prohibit the free exercise of religion, if they should pass an act, requiring all men, who would keep the Sabbath day holy, to pay a tax of ten dollars per annum? This no man will dispute. But every postmaster, if he will keep the Sabbath day holy, must relinquish his office, which is certainly as hard a condition as for him to pay any other forfeiture or penalty.

But if the committee of the Senate and their adherents will still contend that the law in question is no infringement of the first article of the amendments, because it allows a man to exercise religion, if he will become ineligible to office, what will they say to the third section of the 6th article of the constitution? This section provides, *that no religious test shall ever be required as a qualification for any office or public trust under the United States.* Now to place this law upon the ground which its advocates claim for it, Congress requires every man before he enters upon the duties of a postmaster, to obligate himself to violate the christian Sabbath every week in the year. If they cannot do this, they must abstain from the privileges and emoluments of the office. But is not this requiring a *test*, and a severe one too? Let us for once change the tables, and suppose that Congress should require every man, before he enters upon the duties of postmaster, to obligate himself to keep the Sabbath day holy, would not this be a *religious test*, and a violation of the constitution? and would not the very men who are the advocates for the present law, be the first to cry out that their liberties were in danger? Yes verily! and the political press, through the whole extent of the country, would groan under the weight of philippics and anathemas against the ministers of our holy religion, and every infidel in the land would turn prophet, and predict a speedy union of church and state. But is it not as much a violation of the letter and spirit of the constitution, to exclude Christians from office, as it would be to exclude infidels and atheists? And is it not as much an unconstitutional *test*, to make the violation of the Sabbath the condition of holding an office, as it would be to make the keeping of the Sabbath such condition? Truly no man of common candour will deny that both must be alike prohibited by the constitution.

We see, then, that the claim which has been made, and is still persisted in, by the Congress of the United States, and by the new class of politicians, of power to pass laws requiring the citizens to violate the precepts of christianity, is an unauthorised assumption, contrary to the principles and spirit of the declaration of independence, and the constitution of these United States; that it is an infringement upon our unalienable rights, and a violation of the most sacred privileges of an American citizen.

[*To be continued.*]

COMMUNICATION.

For the Western Recorder.

SKETCHES FROM REAL LIFE.—No. IV.

Genuine conversion, so far as we can know, is for the most part preceded by a period of painful conviction. This conviction is sometimes protracted, and comparatively mild; while at other times it is deep and overwhelming, prostrating at once both body and mind. As the circumstances of the death-bed are endlessly diversified; so also are the circumstances of the soul that is slain by the law. But every soul must, in reality, die unto sin, that would live unto righteousness; and whether the struggle is feeble or powerful, or whether the death takes place almost without notice or observation, the reality of it must be certain, wherever there is the appearance of spiritual life. A striking example of the latter character is within my recollection.

Mr. ——, a merchant in New-England, maintained for several years a respectable character, and was what the world would call a regular, moral man. He was perhaps distinguished for the social virtues. But God was not in all his thoughts. Business was his idol; and his devotion to it was constant and sincere. Like thousands of business men, he scarcely once thought of religion or its claims. He found that he must die; but regarded the event as too distant for present solicitude. In the midst of this security, the Lord met him, as by a still small voice, preceded by no tumult or agitation. He sat one day as usual, waiting for customers; when passing his eye over his loaded shelves, a new testament arrested his attention. Though almost a stranger to its contents, the thought occurred to him, that many persons prized it highly, and he should like to see what was in it. He arose and took it from the shelf, unconscious of any higher motive than curiosity. But the very first chapter that met his eye filled him with astonishment. He never saw such a book before. He read the verses over and over, with increasing wonder and delight, till at length he could scarcely contain himself.—Such a valuable discovery must of course be immediately communicated to his family. He left the store, called them together, and bade them sit down while he should read to them. But here another wonder occurred. Not one of the family manifested the least interest in what he was reading, or could be induced to enter into his peculiar views and feelings. They stared at him, began to suspect him of mental alienation, and at length were really alarmed in view of his supposed insanity. However, time proved that their fears were groundless. Mr. —— was indeed a changed man. But the change was salutary. He became distinguished for piety, and christian enterprise; and for many years, quite to the time of his death, as I am informed, continued to adorn his profession. Doubtless he had his painful heart-searchings, his severe trials, and his perilous conflicts with temptation. But in the first instance, his conviction was accompanied by no alarm, and his conviction and conversion should seem almost to have been simultaneous. After all, we know little of the manner of the Spirit's operations in such cases. Though they are full of instruction, we can only say respecting them—"The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, nor whither it goeth."

Such cases are perhaps to be regarded as rare exceptions to the general circumstances of conversion. They teach us the inscrutable wisdom and sovereignty of God; and show us that all human wisdom is foolishness.

We see, also, from the above example, that the natural man, even in the most favourable circumstances, receiveth not the things of the Spirit. Here was no period of partial or general excitement. All was carnal ease and stupidity. But the moment that the eyes of one man were opened, he saw things as others did not see them, and hence incurred the imputation of insanity, and that from his dearest and most familiar friends. How vain then, how preposterous, how criminal, in the sight of Heaven, are all efforts to reconcile the practice of vital godliness with the taste of a sinful world. Is not this the crying sin of the times, the sin of Christians? Who knows but this is now the very Achan in the camp of our American Israel?

Your's, &c. P——R.

From the National Intelligencer.

PRESENT CRISIS IN THE CONDITION OF THE AMERICAN INDIANS.

NO. XV.*

It has appeared in the preceding discussion, that the United States have entered into solemn engagements with the Cherokees, by which we are bound, as a people, to defend their title and their sovereignty, and to protect them from every species of encroachment and aggression. If this be not the obvious meaning of numerous and express stipulations, it will be impossible to frame articles in the English language, which shall express any meaning whatever.

But Georgia complains that the government of the United States transcended their powers in making these arrangements, which are therefore to be considered null and void. The reader must bear in mind, that this complaint of Georgia is not of long standing. Indeed, I am not certain that the legislature has expressed it; but the leading men of that state, and some of the newspapers, are loud in making and repeating it. Till very recently, as was mentioned in my last, the authorities of Georgia have been urging the United States to make treaties with the Indians.

In order to come to a full understanding of this case, in all its bearings, let us inquire how the controversy would present itself, if the old thirteen states, after obtaining their independence, had never formed any system of confederation whatever, and each state were entirely, and in all respects, independent of every other state. The whole question at issue would then lie between Georgia and the Cherokees. Neither South-Carolina, nor any other state, would have any right to interfere, however oppressively Georgia might conduct herself toward the Indians; unless, indeed, South Carolina, or some other state, had made a treaty with the Cherokees, of the nature of an alliance offensive and defensive. On this supposition, both the allies would have a right, by the law of nations, to speak to Georgia, and to be heard. But we will suppose, that the Cherokees had made no treaty with any community upon earth, and were, as to their mode of living, precisely in their present condition; that is, peaceably engaged in agricultural pursuits, and providing for their own families by the labour of their own hands.

In these circumstances, the people of Georgia ask the Cherokees to remove; who, in their turn, demand the reasons of so extraordinary a request. And here let me say, no good reasons can be given; no reasons, which an honest man would not be ashamed to give, in any private transaction. But I will fairly state all the reasons, which have come to my knowledge, and would wish the reader to give them every particle of weight to which they are entitled.

The Georgians say to the Cherokees—"We are a civilised people; you are a vagrant, hunting, and savage people. By virtue of this distinction, the lands which you occupy, and which your fathers called their hunting grounds, belong in reality to us: and we must take possession. The writers on the law of nations bear us out in the demand."

To such a statement the Cherokees might justly reply—"We are not about to dispute as to your being a civilised people, though the manner of urging this demand of the houses and lands of your poor neighbours, does not argue great modesty or benevolence. We do not profess to be learned in the law of nations; but we read the bible, and have learned there some plain principles of right and wrong. The Governor of the world gave us this country. We are in peaceable possession. We have never acknowledged any earthly lord or sovereign. If our Creator has taken away our land and given it to you, we should like to see some proof of it, besides your own assertion. We have read in the book, which we understand you to acknowleege as the word of God, that "*to oppress a stranger wrongfully*," is a mark of great national wickedness.

"But we are not the sort of people that you take us to be. We are not vagrants, like some tribes of which we have heard; nor were our fathers. They always had a fixed place of residence. And as to our wandering about, we have not the time. We are busy with our crops; and many of us do not go so far as our nearest county court once a year, unless called out as jurymen. We do not hunt. Not a family within our bounds derives its subsistence from the chase. As to our being savages, we appeal to the white men, who travel on our turnpike roads, whether they receive any ill treatment. We have a legislature and a judiciary, and the judges of our supreme courts are very rigid in punishing immorality. We are not rich; but we contrive, by our industry to provide against hunger and nakedness; and to lay up something comfortable for winter. Besides these things, we have schools and places of public worship. Judge ye, whether we are such a sort of people, as the writers on the law of nations had in their minds, when they talked of vagrants, hunters, and savages."

To this the Georgians rejoin—"But you had no business to betake yourselves to an agricultural life. It is downright imposition upon us. This is the very thing we complain of. The more you work on land, the more unwilling you are to leave it. Just so it is with your schools; they only serve to attach you more strongly to your country. It is all designed to keep us, the people of a sovereign and independent state, from the enjoyment of our just rights. We refer you to the law of nations again, which declares that populous countries, whose inhabitants live by agriculture, have a right to take the land of hunters and apply them to a better use."

In answer to this legal argument, the Cherokees have only to say, that, even if Vattel had the power, by a flourish of his pen, to dispossess a nation of its patrimonial inheritance, the present case does not come within the limits which he has prescribed. Georgia is not populous. She has many millions of acres of unoccupied land. The Cherokees are not an "erratic people," to use the phrase of Vattel, so that neither part of the case answers to the description. When Georgia shall have a hundred souls to the square mile, (and her soil is capable of sustaining a larger number than that), the Cherokees may have four times as many to the square mile, as Georgia now contains.

If any one has the curiosity to read what Vaftel has said on this subject; he will find it in sections 81 and 109; where he will also find a commendation of the manner in which the puritan settlers of New-England, and the great founder of Pennsylvania, obtained possession of the lands of the natives, viz. by the consent of the occupants, and not by a reliance on the charters of kings.

Thus stands the case on the law of nations; and if Vattel were admitted as absolute authority, and the Cherokees were left to their naked right, undefended by any compact, either with Georgia or the United States, they would have nothing to fear. No respectable lawyer, unless he is entirely deranged in his intellect, as a consequence of violent party feelings, would say that the doctrine of Vattel would take the lands of the Cherokees and give them to Georgia.

But it is added, that the Cherokees are in the chartered limits of Georgia, and it is triumphantly asked, "Cannot Georgia govern her own territory? Is she not entitled to her own property?" But this statement of the case is a mere begging of the question. It is not admitted that the Cherokees are now, or ever were, in the state of Georgia, in any such sense as is implied by the confident tone of these questions. They have never acknowledged themselves to be in the state of Georgia. The laws of the United States, and the 14th article of the treaty of Holston, declare that Indian territory is not within the jurisdiction of any state, nor within the jurisdiction of any territorial district of the United States. It seems, however, that our national statute-book is of light authority, when compared with the *supposed conclusions* of a philosophical writer, whose theories are produced as the arbiters of a people's destiny.

Let me ask here, whence did the Secretary of War derive the power of repealing an act of Congress? This is a plain question; and the people of the United States would like to receive a plain answer.—Whence did he derive the power to set aside existing treaties? The treaties and the laws are positive and peremptory in declaring, that the Cherokess are *not under the jurisdiction of Georgia*, nor any other state, nor the United States; that the citizens of the United States have no right to enter the Indian country, except in accordance with treaty stipulations; that it is a high misdemeanor, punishable by fine and imprisonment, for any such citizen to attempt to survey Indian lands, or to mark trees upon them; and that the Indian title cannot be extinguished, except by consent of the Indians, expressed by regular treaty. Yet the Secretary of War seems never to have known that any such laws or treaties were in existence. Is he not aware of all this? or does he really think he has power to annul treaties, and repeal laws, according to his sense of convenience and propriety?

But this is a digression. Having shown, as it seems to me, that Georgia can gain nothing by an appeal to the law of nations, I propose to inquire briefly, what support she can derive from the charter of the King of England. WILLIAM PENN.

NO. XVI.

The next inquiry will relate to the title conveyed to the first European settlers of Georgia, by the charter of the British crown. There are some people, even in our republican country, who appear to suppose that there is wonderful virtue in the grant of a king. But is it not manifest, on the bare statement of this subject, that not even a king can grant what he does not possess? And how is it possible, that he should possess vast tracts of country, which neither he, nor any European, had ever seen; but which were in fact inhabited by numerous independent nations, of whose character, rights, or even existence, he knew nothing. Many grants to American colonists were bounded by lines running west from the Atlantic to the Pacific ocean. This was particularly the case with the charters of Georgia. Will it be seriously contended, that a royal grant of this kind conferred any rightful authority to dispossess of their territory the original occupants of the soil? From such a principle it would follow, that all the aboriginal inhabitants might be lawfully driven into the ocean, and literally and utterly exterminated at once; for the European powers, by their proclamations and charters, divided the whole American continent among themselves. But who will dare to advocate the monstrous doctrine, that the people of a whole continent may be destroyed, for the benefit of the people of another continent.

It is very easy to understand, that England, France, and Spain, would find it convenient to agree upon certain boundaries among themselves, so that the subjects of one European power might not come into collision with the subjects of another. All this was wise and proper; and when it was accomplished, one of these powers might properly grant *unoccupied lands* to its subjects; not encroaching, however, upon the original rights of the natives, or the conventional rights of Europeans. For these two purposes, viz: the prevention of strife between new settlers, and the establishment of colonies upon territory not claimed, or the claims to which had been, or might be amicably extinguished, the charters of European governments were extremely valuable. Further than this they could not go; and the very idea that they could divest strangers of their rights is utterly preposterous.

It is true, that the Pope, immediately after the discovery of America, issued a bull, by which the kings of Spain were authorised to conquer and subdue all the inhabitants of the new world, and bring them into the pale of the catholic church. About a hundred years afterwards, Queen Elizabeth, much in the spirit of popery, issued a proclamation, by which she directed her subjects to subdue the pagans of this continent. But the people of Georgia will not build upon either of these foundations. None of the protestant colonists professed to act upon such principles; and the first settlers from England, as a general thing, if not universally, obtained of the natives, by treaty, the privilege of commencing their settlements. Whenever they afterwards got possession of lands by conquest, they did so in consequence of what they considered to be unprovoked wars, to which the Indians were instigated, either by their own fears and jealousies, or by the intrigues of European nations. It is undeniable, that the English colonists, as a body, and for a hundred and fifty years, disavowed, in principle and practice, the doctrine that the aborigines might be driven from their lands because they were an uncivilised people, or because the whites were more powerful than they. I have not been able to find an assembly of legislators, anterior to December, 1827, laying down the broad principle, that, in this case, *power becomes right*; a memorable declaration, which was made by the legislature of Georgia, in one of the paroxysms of the present controversy.

Let it be fixed in the mind, then, that the charters of British kings, however expressed, or whatever might seem to be implied in them, could not divest the Indians of their rights.

The charters of Georgia are cited in the famous case of Fletcher *vs.* Peck, (6 Cranch, p. 87); and it may be presumed, that all the parts which have a bearing on this investigation, are there copied. The first charter was granted by Charles II. one hundred and sixty-three years ago, and embraced all that part of North-America which lies between 29 and 36 1-2 degrees of north latitude; that is, a tract of country more than five hundred English miles broad, extending from the Atlantic ocean to the Pacific. It granted the territory, "together with all ports, harbors, bays, rivers, soil, land, fields, woods, lakes, and other rights and privileges therein named." So far as appears, the charter said nothing of the native inhabitants. Whether it said any thing in regard to them, or not, is immaterial to the case now in hand; for as I have already observed, no man will undertake to maintain the proposition, that the unknown tribes and natives between the Atlantic and the Mississippi, and thence westward to Mexico and the Pacific, could have their rights and property justly taken from them by the signature of the British King, in his palace of Whitehall.

The rights derived from this charter were surrendered to the British crown in the year 1729. Three years afterwards, George II. incorporated James Oglethorpe and others, as a charitable society, which he styled "The Trustees for establishing the colony of Georgia, in America, with perpetual succession." To this corporation he granted the lands lying between the rivers Savannah and Altamaha, and between parallel lines, drawn westward to the Pacific, from the heads of the said rivers respectively, "with all the soils, grounds, havens, bays, mines, minerals, woods, rivers, waters, fishings, jurisdictions, franchises, privileges, and pre-eminences, within the said territories."

In the year 1752, this charter also was surrendered to the crown. A royal government was instituted in 1754, over the colony of Georgia, which was bounded in the same manner as the tract granted to the corporation above described. This tract embraced all the northern part of the present states of Georgia, Alabama and Mississippi, and extended westward to the South seas, as the Pacific ocean was then called.

By the peace of 1763, it was agreed between England and Spain, that the Mississippi should be the western boundary of the British colonies. The same year a proclamation was issued by George III. which, among other things, annexed to the colony of Georgia, what is now the southern part of the states of Georgia, Alabama and Mississippi.

The same proclamation contains the following passage:—

"That it is our royal will and pleasure, *for the present*, as aforesaid, to reserve under our sovereignty, protection and dominion, for the use of the said Indians, all the land and territories not included within the limits of our said three new governments, or within the limits of the territory granted to the Hudson's Bay Company, *as also all the land and territories lying to the westward of the sources of the rivers, which fall into the sea from the west and north-west as aforesaid*; and we do hereby strictly forbid, on pain of our displeasure, all our loving subjects from making any purchase or settlements whatever, or taking possession of any of the lands above reserved, without our special leave or license for that purpose first obtained."

The lands now in dispute between Georgia and the Cherokees are within the description, which is printed in italics; and were therefore reserved "*for the use of the Indians.*" Thus matters remained, so far as the British government was concerned, till the close of the revolutionary war. By the peace of 1783, the colony of Georgia was acknowledged to be one of the independent states of America. There can be no doubt, that the state of Georgia thenceforward might exercise, within her proper limits, all that authority, in regard to the Indians, or to any other subject, which either the colony of Georgia or the British government might have previously exercised. It is to be understood, however, that any modifications of her power, which Georgia made, either by entering into the old confederation, or by adopting the present national constitution, are to be duly regarded.

There are no means within my reach, by which the claims of the British government, in regard to the possessions of the Indians, can be accurately known. Nor is it of any consequence that they should be known.—Unless they were founded in reason and justice, they could be of no validity; and in regard to what is founded in reason and justice, impartial, disinterested, intelligent men of the present day, can form as correct an opinion, as could be formed by the kings of England.

It is admitted on all hands, and is even strenuously contended for by the people of Georgia, that the Indians were considered by the British crown, *as under its protection.* From this claim of the crown, it is inferred, that the Indians held their lands by *permission* of the crown. Now I humbly conceive, that

* No. XIV has not appeared in the National Intelligencer. The reason is not given.

here is too large a leap from the premises to the conclusion. There is a distinction between affording protection, and usurping unlimited control over rights and property.—How many small states remained for hundreds of years under the protection of the Roman republic? The greatest men in that republic were always proud of their good faith to their dependent allies, so long as these allies remained faithful. The right of retaining their territory, laws, customs, and habits of living, was not invaded. How many small states are there in Europe, at this moment, possessing a limited sovereignty, and remaining under the protection of larger states, yet exercising the right of administering their own government, in regard to most essential things, as truly as the state of Massachusetts, or South-Carolina, administers its own government?

Would it not be safer to infer, that the Indians were claimed to be under the protection of Great-Britain, because they had important rights, *which needed protection*; rights which were in danger from the encroachments of other European nations, the avarice and fraud of speculators, and the hostile machinations of neighbouring tribes? A guardian is the acknowledged protector of his ward. Is it sound law, therefore, that the guardian is the sole owner of his ward's property; and may set the helpless orphan adrift in the world? The father is the protector of his children; may he therefore oppress them, dishearten them, and thus prepare them to become outcasts and vagabonds? A husband is the protector of his wife; may he therefore abuse her, repudiate her without cause, and drive her from her house and her patrimonial inheritance?

As to the power of Georgia within her own limits, some remarks will be made in a future number. WILLIAM PENN.

INTELLIGENCE.

SANDWICH ISLANDS.

Letters have been received from Mr. and Mrs. Judd, by their friends in this vicinity, which, though not of the latest dates, are yet of an interesting character. The one before us, dated the 17th December, mentions that there were many ships then in the harbour, which brought them as usual both friends and enemies. Two of the captains were pious; one of them a convert during his recent voyage. "They call frequently," says the writer, "and cheer their own hearts by speaking of the things of Jesus Christ. The recent convert is steadfast, always abounding in the work of the Lord." "At Lahaina," he adds, "there have been many arrivals this fall. We learn by our brethren there, that their lives and their houses have again been threatened. But why need we fear? If the Lord is on our side, we are safe. He can easily restrain those, who, without such a check, might render our situation truly perilous. As it is, we will trust in Him; and we remember who it is that hath said, "I will never leave thee nor forsake thee."

The Catholics, it would seem, are beginning to practise to some extent their mummeries upon the people. The new meeting-house commenced since the arrival of the late reinforcement is nearly completed.

"The state of the mission is as it has been. Much is doing, under God, for the souls of the heathen; but there is a dreadful tide setting in against every thing that is good. We who call ourselves missionaries, have also much occasion to mourn over remissness, and to humble ourselves before God. Pray for us, that we may receive new courage, and rise up in the strength of the Lord, to wield spiritual weapons against the enemies of our God. Mr. Shepherd has set up the press we brought with us. He is labouring successfully, and will do much for the people. We long to see the scriptures translated and printed in this language."

Much sickness prevailed at the time of the above date. Mrs. Gulick had been very ill.

Mr. Bishop was married to Miss Delia Stone, on the first of December; which was the second wedding connected with the reinforcement, Mr. Chamberlain having previously been married to Miss Patten.

From the New-York Observer.

BRIEF NOTICES

From the Report of the Prudential Committee of the American Board of Commissioners for Foreign Missions, as read before the Board, at Albany, on Wednesday and Thursday, the 7th and 8th inst:—

The report opened with an allusion to the general advance of the operations of christian benevolence, and to the increasing interest thence to be expected, at successive anniversaries of our large and religious societies.

A respectful and affectionate tribute was then paid to the memory of the Hon. John Hooker, and the venerable and illustrious John Jay, members of the Board, who died within the last year. Both these lamented individuals were distinguished by their pious attachment to the cause, in which the Board is embarked.

Bombay.—The newly arrived missionaries are principally engaged in the acquisition of the native language. Mr. Graves continues to preach the gospel to the Mahrattas, in every way in which he can get access to them; and his opportunities are freqent.—There appear to be individual cases, in which the power of the gospel has been experienced, by persons of different nations and languages.

The press is sending forth a second edition of the new testament. The expense of this edition is borne by the British and Foreign Bible Society. Tracts are printed, also, and in a rapid course of distribution.

The schools of the mission contained about 1100 boys and 600 girls. The advance of public opinion, in favour of female education, was very perceptible. The missionaries express their high gratification that Miss Farrar had come out, with a view of devoting herself to that part of the work.

The Brahmins are said to be losing their hold upon the people, so far as the progress of knowledge has extended.

An appeal for additional labourers is made to the American churches.

Ceylon.—The Mission Seminary at Batticotta, in which the most promising young men are receiving a more thorough education, with a view to their being ministers of the gospel, or employed in other useful stations, contains 78 scholars. The preparatory school at Tillipally, from whence the seminary is supplied, contains 100 boys.—The number of girls in the female boarding school at Oodooville, was about 30; making the whole number of boarding scholars more than two hundred.

There are between 80 and 90 scholars under the care and at the expense of this mission, in neighbouring villages, (the pupils living with their parents.) The number of such pupils amounts to about 3000.

The field for distributing books, in connexion with this mission, is growing wider, and will be almost illimitable. The inhabitants of the neighbouring continent speak the same language, and are exceedingly desirous of receiving tracts and portions of the scriptures.

Western Asia.—The missionaries at Beyroot having been compelled, by the present war, to resort to Malta, are engaged in translations, and in maturing plans for future labours. Their attainments in the Arabic, Turkish and Modern Greek languages, are such as to give them a great advantage, in their future labours.

The Armenian ecclesiastics are of great service in translating and correcting for the press.

The committee stated at some length the objects of Mr. Anderson's agency, and his travels in Greece, so far as they had been ascertained.

American Indians.—At the close of the report of the Cherokee mission, the committee thus express themselves on the question of removal:—

"At the present time, the eyes of America, and of not a few individuals in Europe, are directed to this tribe, on account of the measures, which are in contemplation for their removal. The Cherokees are in a state of great anxiety in regard to the question, whether they are to reside on the lands which they received from their fathers, or be constrained to migrate to a country for which they have no attachments, and which, in their view, will be an inconvenient resting place of a few years, whence, as they apprehend, they shall be driven away, dispersed, and destroyed. This is undoubtedly the general, if not universal, state of feeling among them; and it is certain, that such a state of feeling must, so long as it exists, be a great hindrance to those improvements, which have been for some years in progress, and which it is the special object of this Board to promote.

"It has been a subject of serious deliberation with the committee, how far it became them to express any opinion, with respect to the removal of the Indians which is now so much agitated. It has always been a maxim with them that it is not expedient for religious societies to take part in any questions merely political; and the missionaries under their direction have been uniformly instructed not to interfere with the political, commercial, or municipal affairs of the natives for whose benefit they were sent forth. It has not been thought a violation of these principles, however, for the missionaries among the Cherokees to assure them, that they might rely upon the justice of the United States, and that all the treaty-stipulations with them would be honourably fulfilled. By giving such assurances, the missionaries supposed, that they were doing what was right and proper in itself, and what would meet with the decided approbation of the general government.—The agents of the United States among the Indians have, it is believed been in the constant habit of giving similar assurances, in pursuance of their official instructions. As to any decisions of the Cherokees in regard to their secular interests, the missionaries have scrupulously refrained from giving advice.

"The committee feel bound, on this occasion, to declare, that, in their judgment, no Indians should be compelled to leave the lands which they derived from their ancestors, of which they are in peaceful possession, and which have been guarantied to them by solemn treaties. In all negotiations with them, on the subject of removal, it must be obvious, that the terms should be just and reasonable in themselves; that the acceptance or rejection of them should be left to the free and unbiassed determination of the Indians; and that any proceedings, in opposition to these principles, would be altogether unjustifiable, and such as should never be expected from a christian people.

"Deeply impressed with these views, the committee would affectionately recommend it to the members of this Board and to the christian community, to offer up fervent and unceasing prayers to the God of heaven, that all the measures, which may be adopted in relation to the Indians, may be dictated by justice and benevolence; and that the efforts which may be made for their temporal and spiritual welfare may be crowned with entire success."

THE ISLANDS OF THE SEA.

Messrs. Thurston and Bishop, missionaries of the American Board at the Sandwich islands, furnish in their last dispatches an account of a late work of grace among the natives at Kairua. The following is an extract:—

"On Sabbath, the 9th of March last, the first fruits of our labours here were gathered into the church. It was a novel and interesting scene to the people of this and the neighbouring villages. Six persons, two men and four women, came forward, and in the presence of a large concourse of people, solemnly avowed their belief in the articles of the christian faith, and took upon them the vows of the covenant and were baptised; after which the Lord's supper was administered. It was a day of deep interest to all the young converts. They afterwards came to us, and in an unaffected and feeling manner, declared that they had in spirit partaken with us of the sacred emblems of our Lord's body and blood. Nor to these alone was it a day of power. Many who had before remained undecided, became from this time determined to seek the Lord, and have since become hopefully new creatures.

In August last, twenty persons, twelve men and eight women, were propounded; but owing to the absence of one or two of us at another station, were not admitted to the church until the last Sabbath in November. This, too, was a season of solemn interest like the former. Many of the candidates were persons of distinction and influence; among whom was Leona, the wife of Governor Adams, and a chief of the first rank in the islands. Our church now consists of twenty-six native members, all of whom have given for a full year, and many of them much longer, a satisfactory evidence of piety, and have walked worthy of their vocation."

AMERICAN BOARD.

The last report of this Board concludes in the following manner:—

In looking back upon the transactions of the year past, the Committee can confidently say, that never before have there been so many encouragements within a single year.

The number of learners, in the schools of the missions under the care of this Board, has greatly increased. The number of readers of the holy scriptures is of course multiplied; and preparation is made for their being multiplied hereafter to an indefinite extent.

Printing establishments are at work, sending forth their publications by thousands weekly, among various tribes and nations, to which this institution has thus been the instrument of bringing advantages of inestimable value. Translations, principally of the scriptures, are made, and making, by the missionaries of the Board, into ten languages spoken by heathens. The influence, commencing in this manner, will become wider and deeper, till it shall be swallowed up, in the universal prevalence of truth and holiness.

Though death has repeatedly invaded the number of ordained missionaries, and some have been withdrawn from the service in other ways, yet the vacancy thus occasioned is more than supplied by young men, who have recently consecrated themselves to the work. Seven of this character, having completed their education at the theological seminaries of Andover and Princeton, and several of them having laboured for a season as agents of the Board, are expecting to engage soon, as evangelical labourers on heathen ground. Some of them are assigned to the populous regions of the east, and others to the scattered remnants of the American Indians.

But the great and distinctive encouragement of the year past is, that the Holy Spirit has been poured out more extensively than heretofore; and a most cheering attestation has thus been given to the efficacy of divine truth, as dispensed by the missionaries of this Board. The Committee need only advert to the details, which have appeared, in the account of the missionaries at the Sandwich Islands, and among the Choctaws. The latter case is the more remarkable, as the natives had been exceedingly slow to hear the gospel, and very dull of apprehension respecting it. But all at once, as if informed by the same living principle, they start into vigorous action. Numerous individuals, who had seemed scarcely more accessible to the influence of exhortation, argument, or invitation, than the trees of the forest in which they had wandered, suddenly became attentive and deeply interested hearers, anxious inquirers, and truly converted men and women. From a state of entire apathy, they suddenly exhibited exquisite sensibility, tenderness of conscience, hatred of sin, love to the truth, reverence for the word of God, and especially for the Sabbath, and an affectionate trust in Christ as the Redeemer of their souls. At least these are the appearances; and on philosophical principles, it is scarcely, if at all, less difficult to account for these appearances, than for the reality of the change, which they are supposed to indicate. But the manifestations of divine grace are not confined to the Choctaws, and the natives of the Sandwich Islands. Among the Cherokees, the Chickasaws, the children of Chippeways, and the Stockbridge Indians, there have been striking instances of conversion, and, at the stations generally, there is a manifest increase of the power of religion.

If it shall appear in the final day, that five hundred heathens, of different nations, scattered in regions far remote from each other, and from us, have become experimentally acquainted with the gospel during the year past, and have thus entered upon a course of boundless beneficence and happiness; and if five thousand others have become, for the first time, deeply serious and prayerful, and are brought into circumstances which often issue in true conversion; and these are very moderate estimates; if these things appear, in the final day, with all their endless train of consequences, who will then regret that he aided, by his influence, his benefactions, and his prayers, the efforts of our brethren among the heathen, for the salvation of perishing millions? Who will not regret that he has not put forth more strength, and given himself to the work with more entire self-consecration?

RELIGION WITHOUT MORALITY,
ILLUSTRATED BY AN ANECDOTE.

In a letter dated Malta, June 12, Mr. Goodell remarks upon a singular distinction, which is made in the Levant, between religion and morality; and relates the following anecdote in illustration:—

"Two Greeks, notorious for their piracies and other crimes, were about three weeks since tried and condemned, and three days after executed at this place. In the course of the trial, it appeared that the beef and anchovies, on board of the English vessels which they pirated, were left untouched; and the circumstances under which they were left appeared to the court so peculiar, that the culprits were asked the cause of it. They promptly answered, that it was at the time of the great fast, when their church eat neither meat nor fish! They appeared to be the most hardened and abandoned wretches, enemies alike to their own and every other nation, and yet rigidly maintaining their religious character; and while they were robbing, plundering, and murdering, and stealing the women and children of their countrymen, and selling them to the Turks, and commiting other atrocious deeds, they would have us understand that they were not so wicked as to taste of meat or fish, when prohibited by the canons of their church.

"When they were apprehended, one of them had what he called a small piece of the very cross of our blessed Saviour, which he wore in his bosom; and when this was taken from him he was greatly troubled, as he was now, he thought, in danger of being killed by some means; whereas before, not even a ball, he supposed, could touch him. After their condemnation, the Greek priest in Malta confessed them; and the account he gave of them was this, that they were both very religious.

"Charity would fain beleive that this was rather an extreme, than common case; and yet I fear that it is by no means a solitary one. Men in this part of the world have universally imbibed such erroneous opinions respecting sin, that correct notions of what it is can scarcely be said to have an existence. "They put light for darkness, and darkness for light." When I have reproved persons at Beyroot, for the most barefaced falsehood, dishonesty, or other immorality of which they were guilty, they have not unfrequently answered, "This has nothing to do with religion; it is a worldly concern."

PALESTINE.

Letters have been received from Rev. Joseph Wolff, at Jerusalem, down to March 9th. He arrived there Jan. 7th. His health was indifferent; that of Lady Georgiana was good. In a letter of Jan. 8th, he says, "You will be surprised to find my letter dated from the city of Jerusalem, in these troublous times. After we had taken at Cairo our passports for Yemen, Lady Georgiana said. "Let us go to Jerusalem;" and to Jerusalem we went, and at Jerusalem we are, residing in the convent of Mar Michael, situated upon Mount-Calvary; and at Jerusalem we hope to stay." [He then gives some account of their journey of 22 days, which was not without its perils, and adds—"We are now at Jerusalem, where at present the English name is as much hated by the Turks as that of the Russians; but still I have now already been visited by more than twenty Jews, as well Spanish as Polish, to whom I proclaimed openly salvation by Jesus Christ, without the least preface; yea, even more distinctly, more openly, than I ever did before. I have distributed among them Hebrew bibles and testaments; and though I was very ill, for I had taken cold on the road, I was visited by my brethren, and upon my sick bed I am arguing with them."—*Jewish Expositor.*

GLEANINGS.

Colonising.—It has been proposed in one of the English papers, to form among the pious and virtuous poor, companies of from fifty to a hundred families each, for purposes of emigration. It is is suggested that healthy situations may be readily found in India, where the light of the colonists may shine upon the benighted heathen, while the former may secure to themselves all the advantages of civil and religious communities, under the protection of the British nation.

Letter on Revivals.—Our readers are more or less acquainted with a pamphlet on revivals of religion, published a few years since, by Rev Mr. Walton. A letter by the same writer, upon the same subject, is found in a late number of the Evangelical Magazine, which is calculated to tell upon the existing discussions of that subject among British Christians.

Jews.—Rev. Dr. Rowan, recently returned from Europe, states his belief in one of the foreign prints, that the number of Jews in the world has been estimated much too low. He would fix it at no less than 10,000,000.

Hope of Israel.——Mrs. Barbary Anne Simon, well known in our own country as the wife of a Jewish convert to christianity, is said to be the author of an octavo volume, lately published in England, under the title, "The Hope of Israel: Presumptive evidence that the aborigines of the western hemisphere, are descended from the missing tribes of Israel."

Corsica.——Appearances favourable to the spread of true religion have been lately manifested in the island of Corsica, notwithstanding the priests endeavour to suppress the distribution of the scriptures. A clerk in the custom house at Bonaficio, who had provided himself with a new testament, became dissatisfied with the catholic rites, and communicated his views successfully to many of the inquisitive multitude around him. A petition to the government was afterwards drawn up, for a protestant minister, but was by some means intercepted.

Field Preaching.—The subject of preaching in the open air, as was done occasionally by Whitefield and Wesley, is exciting some attention in England. "Go out quickly into the highways and hedges, and *compel* them to come in, that my house may be filled," is a text which is thought applicable to this subject.

Rev. W. Yates, who has been home to England for the recovery of his health, has returned to Calcutta. He arrived on the 4th of February, after a perilous voyage. On the 13th of December, he passed through such a storm as he never witnessed before. In the bay of Bengal one of the brethren came on board. "From him I learned," says Mr. Y. "that four of my missionary brethren had been removed: Mr. Schmid, of Calcutta, Mr. Burton, of Digah, Mr. Price, of Ava, and Mr. Cropper, of Cuttack. I also learned that the Bishop was dead; that Messrs. Wilson and Good were gone to England, and that my friend Davies, of Howrah, was no more. Amidst such losses and changes in one year, what abundant cause have I to be grateful, that on my arrival I found my partner and all my companions in labour in the enjoyment of health!" After his arrival, he adds, "I found my dear friends anxiously waiting, and earnestly wishing for my return. They gave me a most hearty reception. From the welcome entrance I have found, I am ready to anticipate a divine blessing on my future labours. I shall baptise two persons to-morrow; one a native, the other an Anglo-Asiatic. This will be a good, though a small beginning. May the Lord increase it a hundred fold!" Mr. Carey, on his passage out, diverted a number of young men from the resolution to spend the whole time of the passage in theatrical amusements, by proposing the study of Hindostanee, which they would need on their arrival. He had three classes to instruct every day during the passage. [Mr. Y. visited this city on his wag to England.]—*Bap. Mag. abr.*

State of Literature in the South Sea Islands. The sacred scriptures and the codes of laws are the only standard works of importance yet printed. The whole of the new, and detached portions of the old testament, have been finished, and the remaining parts are in progress. In the native language they also possess old and new testament histories; several large editions of spelling books, reading lessons, and different catechisms; a short system of arithmetic; the codes of laws for the different islands; regulations for barter, and their intercourse with the shipping; numerous addresses on the subject of christian practice; several editions of the native hymn-book; the reports of their different societies; and, lastly, they have commenced a periodical publication, called the Repository. I have received the first number, and most earnestly hope they will be able to carry it on. Every work yet printed has been prepared by the missionaries, with the assistance of the most intelligent among the people. But we look forward with pleasing anticipation to the time when the natives themselves will become writers. In the investigation and illustration of many things connected with the peculiar genius and character of their own countrymen, they will have advantages which no individual who is a foreigner can ever possess; and we may hope that the time is not far distant, when they will not only have standard works by native authors, but that their periodical literature will circulate widely, and spread knowledge and piety among all classes of the people.—*Ellis' Polynesian Researches.*

West India Missions.—The Christian Watchman states, that at the last monthly concert in Boston, the audience were much interested by the remarks of Rev. James Philippo, a servant of the English Baptist Missionary Society, at Jamaica. Mr. P. it appears, has laboured among the negroes at Spanish-town for the last six years; during which time, more than one thousand have been added to the church at that station. They receive the word, it is said, with great gladness of heart, and with the most ardent expressions of gratitude.

American Emigrants in Hayti.—Mr. Lundy, the senior editor of the Genius of Universal Emancipation, has recently returned from a visit to Hayti. He states that the whole number of coloured persons at Hayti, who have emigrated from the United States, is estimated at about 8,000. The number removed thither at the expense of the Haytian government, was about 6,000. Some became discontented and returned; others are dissatisfied with the system of working on shares; while others are doing remarkably well; and some are among the most respectable and influential inhabitants. *Vis. & Tel.*

Sunday Mails.—We are glad to see this subject beginning again to attract the attention of the public. The friends of the present arrangement are taking the field, and those friendly to stopping the mails and closing the post-offices on the Sabbath, are not altogether idle. The subject will undoubtedly undergo a fresh discussion. The principles involved are even more important than the question itself out of which they arise. No time should be lost in getting up petitions to Congress, that the subject may be brought forward early in the session. We suppose the right of the petitioners to lay their grievances before the National Legislature will not be denied; if it is, the sooner they know it, the better. Whatever may be said of others, as to the motives of the petitioners, we do not believe either Mr. Senator Johnson, or any one else, will impugn them again, on the floor of Congress.—*Conn. Obs.*

A good Example.—Mr. Elihu Case, of Simsbury, has put into the hands of his pastor, Rev. Allen M'Lean, the sum of $1,000, to be appropriated to such charitable objects as the latter should select. It has been applied as follows:—

Domestic Miss. Society of Conn.	$200
Missionary Society of Connecticut,	200
Conn. Branch of Am. Ed. Society,	200
Do. Colonisation Society,	200
Hartford Co. Foreign Miss. Society,	100
Connecticut Bible Society.	100

The generous donor will, we trust, have the pleasure of seeing, in his life-time, much good resulting from his benefaction. How many others might imitate this example, and while doing their duty, find how much more blessed it is to give than to receive.—*Conn. Obs.*

Travelling Secretary.—The Home Missionary Society of Staffordshire, Eng. have appointed one of the ministers of the county as a travelling secretary, to serve for one year, as a kind of perpetual deputation from them to the churches. He is to ascertain also the wants of the destitute, establish new preaching stations, and raise funds for their support. He is to have no salary, and it is expected his expenses will be trifling.

On the 9th of July, the first session of the university of London was closed by a distribution of prizes. The proficiency of the pupils was sastifactory, and the institution is considered as now established. The examinations of Highbury college, classical and theological, and of the mission college at Hoxton, have also been well approved.

The General Synod of the German reformed church, at its recent session at Lebanon, removed the theological seminary, under the direction of that body, to York. At the same time, Rev. Daniel Young was elected second professor in that institution.—*Philad.*

The Salem (Mass.) Register states, that the Right Rev. Alex. V. Griswold, bishop of the eastern diocese, has been invited to become the rector of St. Peter's church in that town, and that he has accepted the invitation. Bishop G. has long resided at Bristol, R. I.

Rev. Dr. Prondfit is about to visit Ohio, on an agency for the American Bible Society.

HOME MISSIONS.

SYNOD OF ALBANY.

Extract from the first annual report of the Board of Agency for Domestic Missions, within the Synod of Albany:—

"We may say with truth, there are few Synods that embrace a more desolate or a more interesting portion of the church. Within the Presbytery of Albany, the germ of all the Presbyteriess and Synods in the western part of the state, there are twenty congregations on missionary ground, eleven stations to be supplied with preachers, and wealth enough to evangelise the state. Within the Presbytery of Columbia, there are large sections which are literally moral wastes. Within the Presbytery of Troy, there are thirteen congregations that are missionary ground; and yet there is no want of means to support the gospel, could it only be called out.

"Within the limits of the Presbytery of Newburyport, there is little missionary ground. It lies in a region occupied by the descendants of the pilgrims, who appreciate the value, and are not willing to live without the institutions of the gospel.

"The Presbytery of Champlain is almost all a missionary field. Within the Presbytery of Londonderry, there are, as we have learned, several interesting missionary stations, although very laudable exertions have been made to supply them."

REPORT OF THE FEMALE MISSIONARY SOCIETY OF THE WESTERN DISTRICT.
(*Concluded.*)

We presented last week the Society's report, with the exception of what here follows, as the report of Rev. Mr. Bogue. The labours of Mr. B. have doubtless been very interesting and useful, as a missionary of the Ladies' Society. But we cannot be accountable for his views of "expensive agencies," &c. There is room enough for all; and there will of course be different views as to methods of management. But agencies of some kind or other are indispensable, and the public have yet to learn whether they have ever been attended with *unnecessary* expense:—

Clinton, Oct. 15, 1829.

Having received a commission from the Female Missionary Society of the Western District, to labour in their service in the western counties for six months, I commenced my journey on the 25th of May, 1829.

The two leading objects of my appointment were to visit the branches of the parent society, and to bestow my ministerial labours on feeble congregations.

As I passed from town to town, inquiring after the branches, I found that the more able of them had become auxiliary to the Domestic and Home Missionary Societies, and the smaller ones had generally become extinct. There has been a combination of circumstances leading to this result, which it will be needless for me to name; but the missionary cause, and the instruction and comfort of the poor and needy, have in my estimation suffered by it.

The system pursued by the public agents has been, to aid those by charity who could support the gospel two thirds or three quarters of the time, while the feeble churches, in many instances, have been passed by and neglected. Among *these*, who were hungering and thirsting for the bread and waters of life, have I laboured for their comfort and edification. At different periods of my life, and in different states, I have heretofore spent much time as a missionary; but if I may judge from an assemblage of circumstances, I think I may truly say, my services were never more seasonable, more needed, or more thankfully received, than on my late tour.

In many places they would say, "We have not heard a sermon for many a month. It is more than a year since we have had an opportunity of commemorating the dying love of Christ; and we are hungry for preaching and the ordinances." My missionary services were bestowed on nine destitute congregations, in seven different counties, and in almost all of them I spent two weeks; preached three sermons on every Sabbath, except two; administered the sacrament of the Lord's supper to five churches; attended meetings of the session or churches, as they were constituted; attended preparatory lectures previous to the eucharist; visited the sick, and several schools; attended two funerals, and made many family visits. In this branch of my duty, one important object was to look up Christians who had not united with the churches where they resided. At Oswego-Falls, there was some special attention to religion, and several gave evidence that they had experienced the renewing grace of God; but there was but one who united with the church, and he was a lawyer. He gave a very interesting account of his experience, and reasons for his *hope in Christ* that were highly satisfactory. On the Lord's day, he received the ordinance of baptism, and was admitted to the church, together with three others.

In Victory, I found a *few names*, under many discouragements, toiling up the hill of Zion. It was my soul's desire that here the things which remain might be strengthened. Here, and in Granby, I found small living branches of your Society.

In the second church in Wolcott, composed partly of Christians in Sterling, I was encouraged by the eager and growing attention to the *word preached*, and to religious conversation. Here I attended the concert prayer-meeting with the church, and gave out an invitation to all the people to attend. It was a new thing to them; the house was full. I endeavoured to explain the object of the meeting, and it appeared to be deeply interesting. On the next Saturday, at the preparatory lecture, two women were examined for admission into the church; and the husband of one of them was so affected, that he arose and begged for the prayers of the church, that he might be fitted by the grace of God to bear her company. A young man, with many tears, most earnestly entreated the people of God to pray for him. The next day was the sacramental season, and seldom have I witnessed a day more interesting. Two were added by profession, and one by letter; one of them was baptised. I stayed three days to visit from house to house, and the tender and serious feelings manifested were impressive and encouraging. I left many in tears when I took my leave of them.

I then spent two weeks in Port-Bay. Here I found a man, who had long been excommunicated from the church, that was willing, and *did* make a confession that was satisfactory to the church. In my visits, I found four cherishing hopes that they were Christians indeed; and the last Sabbath I preached there, they were all received as members; one adult was baptised, and five children.

From this I went to Williamson; visited as many families as I could; preached three sermons on the Sabbath, and baptised one infant. The people were feeble and somewhat scattered, but very anxious to have preaching. From hence I went to Canandaigua, to attend the meeting of Geneva Presbytery, with a view to get information concerning the branches of the Female Missionary Society, and whether they were disposed to sustain the Parent Society. The account they gave me was discouraging. The ladies in Canandaigua, East and West Bloomfield, and Victor, informed me they had

become auxiliary to the Home Missionary Society. On Saturday, I arrived at South-Richmond, between Honeoye and Canadiu lake. Here I witnessed an impressive scene. The house of a Mr. Adams was awfully shattered with lightning, one daughter instantly killed, and another shockingly burned, who died the fifth day after, and whose funeral I attended on the Sabbath. With this people I preached nine sermons, visited from house to house, and attended a concert prayer meeting. Monday afternoon preached at the outlet of Hemlock lake.

Went to Geneseo, attended the sessions of the Synod of Genesee, and then went to York. Here I found an interesting branch of your Society, anxious to sustain you in your benevolent operations. From Mr. Jones, their treasurer, I received six dollars, and preached a lecture in the evening. After this, I preached several times in Bergen, and spent my last Sabbath in Elba, where I found some special attention. Here I wished to have spent more time, but was under the necessity of returning home.

In reviewing your past benevolent operations, and the great utility resulting from them, and noticing the feeble and forsaken condition of the churches where I have been, I regret exceedingly that your pious and salutary efforts have been in any measure interrupted, and that your branches have forsaken you. The unwearied labours and gratuitous exertions of your Society have required no expensive agencies; and I am satisfied that no Society has done more good, with the same means, or done that good so economically.

I humbly pray that you may not be weary in well-doing, but that your hearts may be encouraged, and hands strengthened, by the charitable and benevolent co-operation of your dear sisters, far and near. With real respect, I am your servant in Christ,

PUBLIUS V. BOGUE.

Constitution of the Female Missionary Society of the Western District.

1. The Society shall be composed of Females, associated under the name of the *Female Missionary Society of the Western District.*

2. There shall be an annual meeting of the members of the Society for the purpose of choosing Trustees, who shall be elected by a majority of the votes of those present; the meetings to be on the first Tuesday of September, at two o'clock in the afternoon, at the place to which the previous meetings shall have adjourned.

3. The Society shall appoint fifteen Trustees, whose duty it shall be to transact business relative to the institution, for which purpose, said Trustees shall meet at least twice a year, at such times and places as they shall agree.

4. The Trustees shall elect from their number a President, who shall serve for one year, whose duty it shall be to preside at the meetings; but if the President shall at any time be absent, the Trustees to elect one for the time being.

5. The Trustees shall annually elect from their number a Treasurer, whose duty it shall be to receive the monies subscribed and given, and to pay out the same, agreeable to the direction of the Trustees, and annually to render a written account to the Society of the state of the funds.

6. The Trustees shall also, from among themselves, elect a Secretary, whose duty it shall be to keep in a book the proceedings of the Society and Trustees, and to correspond.

7. Each subscriber shall pay annually into the hands of the Treasurer, or one of the Trustees, the sum of one dollar.

8. Every subscriber to be considered a member of the Society, until she shall signify to the Trustees her wish to be disconnected therefrom.

9. The Treasurer of this Society shall be authorised to pay missionaries in its employ, such sums as the Board of Trustees direct, without further orders.

10. The Society may make such amendments or alterations to these articles, as may from time to time be deemed expedient.

WESTERN RECORDER.

UTICA: NOVEMBER 3, 1829.

Central Agency.—A meeting of the Board of Agency takes place to-day, at Mr. Wilson's room, in this village. The Parent Society, we learn, assisted last year about four hundred congregations; employed about three hundred ministers; and reported, beside the multiplied results of sabbath school, bible class, tract and missionary operations, the cheering fact of the existence of about forty revivals of religion, within the circle of the labours of their missionaries, embracing about 2000 converts.

American Board.—We have already noticed, in a cursory manner, the proceedings of this body, at their recent meeting at Albany; but we will add an item or two.

In reference to Indian affairs, the Register remarks as follows:—

"It was generally expected that the Board, at this meeting, would express themselves on this question, as it was one which must in its results deeply affect the missions among the Indians. Seldom, perhaps never, has so delicate and important a subject been agitated in the Board, and perhaps none has been more fully and ably discussed. The Board finally unanimously agreed in expressing in their report, a temperate, frank and dignified opinion. The place to which it is proposed to remove the Indians, is deficient in two very essential respects, to wit, wood and water."

A few round assertions and bold dashes of rhetoric, however, can easily convert barren regions into fruitful plains, and clothe even the rocky mountains in the richness of perennial verdure. So much for cupidity.

As to the restoration of Lieut. Percival to office, while the result of his trial remains a secret, the public have an undoubted right to complain. Such outrages as were committed at the Sandwich Islands, should not be lightly esteemed. The Board, however, it seems, will act with suitable moderation and delicacy.

"In accordance with the report of the committee on the documents relative to Lieut. Percival, it was resolved, that the Secretary at Washington be respectfully requested to communicate to the Corresponding Secretary of this Board, the decision of the court in relation to the trial of Lieut. Percival, and the future proceedings of the government in the case."

This, we believe, is not the first nor second application made through the Corresponding Secretary; but perhaps it may now prove successful, coming as it will directly from the Board.

The following is a more particular statement of the funds:—

From the reading of the Treasurer's report, it appeared that the amount of expenditures of the Board for the year ending August 31, 1829, was $82,533 13

Amount for which the Board was in debt, Sept. 1, 1829, 22,179 71

$114,712 84

The receipts of the Board during the year, are as follows:—

Donations,	$94,870 90	
Legacies,	9,671 34	
Interest on the permanent fund,	2,375 52	
Received for Missionary Register,	10 50	
Total receipts of the Board,		$106,928 26

Balance for which the Board is now in debt, $7,784 58

The following notice appears in the Visitor & Telegraph:—

"*Cause of the Rise of Neology in Germany.*—Mr. Pusey (says the Christian Observer) in his inquiries into the cause of the neologianism of the German seminaries, gives in substance from Spener, the following account of the studies which were pursued in them. Latin only, said he, is taught: Greek seldom: Hebrew never. Theology is viewed as a mere matter of memory; and hence prayer, meditation, and a holy life, are not considered necessary to its attainment. The Greek testament is little read; the scriptures are scarcely appealed to. Polemical points are studied, but without reference to christian ethics or practical utility. Can we wonder that neologianism grew out of a system like this?"

But why not go a little farther back in this inquiry? Neology is the genuine offspring of Socinianism; which heresy, under different names, is found as far back as the time of the apostles, when men were misled by "philosophy, *falsely so called.*" It is now as true as it ever was, that learned, as well as unlearned men, may be ruined by "*vain* philosophy." Germany has long been distinguished for her skeptical metaphysicians. *Such* men "seeking to be wise," must of course, in the gospel sense, "become fools;" and their folly will doubtless prove contagious.

How Drunkards die.—A correspondent of the Journal of Humanity mentions, by way of specimen, four cases of this nature, which lately occurred in Maine:—

"Last July, a man intoxicated was seen walking on a boom in the Presumpscut river, and was warned of his danger of being drowned. He replied, "I will go to hell, if I can't swim any where." In a few steps he fell; and was lost. Another man in the same county, who was supposed to be partially intoxicated, was found nearly dead, his cart wheel being stopped with all its load upon his neck. He died in two hours. A man resident in Oxford county, long addicted to drunkenness, was found in the road one Sabbath morning in August last. His cart wheel had run over his body. Another man, resident in Oxford county, intemperate, in attempting to swim across Saco river on the Lord's day, was drowned!"

These remind us of an instance which lately occurred in our own vicinity. An inhabitant of this village met a loaded waggon the other day, its drunken driver prostrate, with his head exactly between the wheels. One of the latter had struck his head and bruised it in a severe manner. Just at this critical moment the horses had stopped, and the life of the man was preserved almost as by a miracle. The next day he was in the village, when the following dialogue took place. *Villager.*—"What ails your head, neighbour?" *Drunkard.*—"It was injured at a raising, by the falling of a lever." "Why do you say that, when I saw you yesterday with your head between your waggon wheels? Dare you lie in this manner, after so narrow an escape?" "Heh! why, I am a *Universalist!*"—"But you had only a hair-breadth escape; and if you had been killed, where"—— "No matter for that: I tell you I am a *Universalist!*"

To Correspondents.—A spirited temperance address has been kindly forwarded to us, for publication, which is, however, too long for the limits we have prescribed to ourselves; and it cannot be divided, without diminishing its interest.

We have received a poetic communication, which is a little deficient in sentiment. The thought of meeting christian *relatives* in heaven is truly delightful; yet that which awakens the high hallelujahs of the sanctuary above, is of a far sublimer character. A devoted minister was once asked by his pious companion, whether he thought they should know each other in heaven? He readily answered in the affirmative; but added, that his eyes, when once fixed upon the transcendant glories of his Saviour, would not be soon averted.

L. V. seems to have come before us without a very definite errand. He would, however, be "anxious to *draw* the *enemies* of the Redeemer within the portals of *salvation.*" Rather let him be desirous of bringing them to *true repentance.* Then they will be saved, of course.

A specimen of juvenile improvement, in prose composition, has been sent us, which is highly creditable; but we question the propriety of *publishing* such things, lest the youthful mind should be inflated with vanity.

Other favours will be acknowledged in due time.

S. S. Visitant.—The indisposition and confinement of the editor of this little work, is the cause of its irregular appearance of late. The two numbers for November will be issued together, about the middle of the month.

PROCLAMATION.

By Enos T. Throop, Lieut. Governor of the State of New-York, administering the government thereof.

It has pleased Almighty God to distinguish the people of this state by unmerited and unwonted favours. He has given us strength and wisdom; and by his guidance we have become members of a national and state government, which secures to us safety from foreign aggression, and to each of us the due enjoyment of our civil rights and freedom of religious opinion. By his great goodness our hearts have been disposed to cultivate the growth of knowledge and virtue, by the instrumentality of public worship, of schools, and of benevolent and charitable institutions, and to consider them as means of individual happiness and national prosperity. He has been graciously pleased to vouchsafe to us, during the past year, a continuance of peace with other nations, tranquility at home, health, and abundant harvests. For these, and for his innumerable favours to us, as a people and as a nation, and that He may continue to us his mercy and protection, it is our bounden duty, with grateful hearts, solemnly and publicly to render our united and fervent thanks to our divine Creator, Guide and Protector.

I do, therefore, in conformity to usage, recommend to the good people of this state, the observance of Thursday the third day of December next, as a day of PUBLIC PRAYER and THANKSGIVING.

In witness whereof, I have hereunto set my name, and the privy seal, at the city of (L.S.) Albany, this 26th day of October, anno Domini 1829. E. T. THROOP.

The remarks in the following communication are timely, and much to the point:—

For the Western Recorder.

MISS MARY ANN WOLSTONCRAFT.

Mr. EDITOR—This woman, of infamous celebrity, wrote what she called the "Rights of Woman," in the reign of George III, about the year 1791. This was the period when the revolutionary mania of France began to rage.—The disease consisted in an impression that the restraints of religion and civil government were an infringement upon the rights of mankind, and tended materially, not only to check the growth of genius, but also to act with an unfriendly and debilitating influence upon the free and *generous* exercise of the social affections. The object of this new philosophy was to disenthral the human mind from the bondage of centuries, and to introduce the golden age, when every man, and every *woman* too, was to be left to follow the dictates of uncontrolled, natural desire. This, it was thought, would result in a kind of softness of social intercourse, a sort of indescribable *sensibility*, that would operate like a talismanic charm upon society; and converting the earth into an Eden, and its inhabitants to the primeval purity and *loveliness* of Paradise, all covering, even to the fig-leaf, might be laid aside; and man and woman kind, disenthralled from the restraints of law, both human and divine, might live together, like one great family of love, in all the softnesses of indiscriminate pleasure.

Miss Wolstoncraft, being a woman of strong *sensibility*, found here a subject peculiarly coincident with her natural predispositions. About this time, Paine's "Rights of Man" was published, and extensively distributed thro'out all England. This, doubtless, suggested to the mind of Miss W. the happy thought of publishing a work under the title of "the Rights of Woman." In this work, her object was to disembarrass her sex from the restraints, as she called them, imposed upon women, by the tyranny and oppressive exactions of men. The principal subjects of complaint, suggested, no doubt, by the current of her natural propensities, were the obligations to chastity, and the restraints of the marriage covenant. On the other hand, she claimed for woman "the free and full indulgence of every gratification, which fancy could suggest, or passion stimulate." What the result of doctrines so congenial to the baser affections of our nature would be, it is far from being necessary to say.

I understand, Mr. Editor, that a disciple of this infamous woman is now delivering lectures on her philosophy, in this highly favoured and enlightened village, to crowded auditories. *Can* she have *any female* hearers? Can there be a *husband*, or *father*, that *loves* his *wife*, his *daughter*; a *brother*, that *loves* his *sister*; a *son*, that *loves* his *mother*; can there be a single *professing* Christian, among her hearers? P Q. T.

Suppose we add a query or two of our own. What will the honest portion of the community think of here and there an individual, from the "high-minded" gentry, whose *curiosity for preaching* leads him to follow this notable woman into the "horse theatre;" thus virtually indorsing for her, before the whole rabble? What will they think of two village editors, that did this last week, and afterwards lent her a kind puff in their papers? See last week's Sentinel & Gazette, and Oneida Observer.

For the Western Recorder.

A TEMPERANCE SOCIETY.

Mr. EDITOR——Believing that a general knowledge of the exertions made at the present day, for the promotion of temperance, will have a beneficial tendency upon the public morals, we would communicate through the medium of your paper, the proceedings of the inhabitants of the town of Rodman.

At a respectable meeting, held Oct. 12th, 1829, in the town above mentioned, Rev. Dan'l Peck was chosen Chairman, and Wm. M. Winslow, Clerk.

Resolved, That we form ourselves into a Society for the Promotion of Temperance, on the principle of entire abstinence.

The following officers were then chosen by nomination, viz:—

Rev. DANIEL PECK, *President.*
Rev. J. H. MONROE, *Vice President.*
W. R. HANFORD, *Secretary.*

Samuel Dyer, Esq. Hervey Emerson, Nathaniel Clark, *Committee of Supervision.*

Resolved, That Rev. J. H. Monroe, deliver an address at the next quarterly meeting, in the congregational meeting-house in the village of Rodman, on the first Wednesday in January, at 1 o'clock, P. M.

Resolved, That Rev. Dan'l Peck deliver an address at the next annual meeting, the first Wednesday in July.

Resolved, That the formation and proceedings of this Society be published in the Western Recorder and Baptist Register.

Resolved, That our next annual meeting be held at the baptist meeting-house, on the first Wednesday in July next, at 1 o'clock, P. M.

DANIEL PECK, *Chairman.*
WM. M. WINSLOW, *Secretary.*

For the Western Recorder.

MR. HASTINGS—Please to insert in your paper the following resolutions of the Synod of Geneva, at their last session:—

Resolved, That the second Thursday in November next, be observed by the churches under our care, as a day of fasting, humiliation, and prayer, on account of the low state of religion within our bounds.

Resolved, That it is inconsistent for any professor of religion, to be engaged in the distillation, vending, or use of ardent spirits; and that the Stated Clerk cause this resolution to be published.

TIMOTHY STOW, *Stated Clerk.*
Elbridge, Oct. 26, 1829.

POLITICAL.

FOREIGN.

Peace not made.—Notwithstanding the positive manner in which it was announced last week, on the authority of European papers, that peace had been concluded between Russia and Turkey, it is since contradicted by French and English papers of the 30th September, received at New-York, on Tuesday last, by arrivals from Havre and London. The following is given as the latest intelligence received from the theatre of war:—

1. Negociations were opened on the 1st of September, at the head-quarters of the Russian General, (then at Adrianople), between the plenipotentiaries of Russia and those of the Ottoman Porte.

2. On the 3d of September, these negociations were *suspended*, but not *broken off*; the Turkish plenipotentiaries having obtained a delay, for the purpose of consulting their government on one point of the treaty.

3. The delay granted by the Russian General would expire on the 14th September, the day on which the treaty must be ratified by the Porte.

4. Notwithstanding all this, the march of the Russian troops had not been suspended, and according to accounts from Constantinople of Sept. 5th, their advanced posts were within ten or fifteen French miles of that capital.

The negociations have not, then, been *broken off*, but *suspended*; hostilities have not been *recommenced*, for the march of the army has *never been suspended.*

It was before stated that peace had been signed on the 29th of August. It now appears that negociations were not opened till the 1st September. A London paper of Sept. 25, suspects that the whole story was a stockjobbing manœuvre.

A London paper of Sept. 29, announces letters from Adrianople, by the Hamburgh steamboat, dated the 8th September, in which it is stated, "that the Turkish commissioners had gone back to the capital, after having come to an agreement with the Russian General in all points of the preliminary treaty, except one, namely, that which related to the indemnity; and in this Count Diebitsch affirmed that his powers did not permit him to make any modification. The Turkish commissioners declared that it was impossible to admit the claims of the Russians to the extent described, and therefore begged to return to Constantinople for fresh instructions. They were accompanied by a corps of Russian cavalry as an escort. They were allowed by Count Diebitsch till the 14th, to accede to the indemnity clause of the preliminary treaty; but not arriving by that time, he had declared his intention to prosecute the war with the utmost vigour."

A letter from Berlin, received in Paris, expresses an opinion that Gen. Diebitsch, in listening to the proposition of the Porte for peace, is only endeavouring to gain time, as with a force not exceeding 70,000 men he cannot present himself before the walls of Constantinople. Under the appearance of moderation, says this letter, he is temporising, till Shumla shall be carried, and the Russian troops in observation shall have joined his standard. After leaving a corps of observation in the valley of Hebre, he will then march with 120,000 men against Constantinople, the capture of which will take place in the finest season, which in that country is in the month of October.

It was rumored at Paris, on the 29th September, that hostilities were renewed between the Russians and Turks on the 8th September, and the imperial forces expected to arrive under the walls of Constantinople on the 15th. It is said that the negociations were broken off in consequence of some of the advanced posts of the Russians having been massacred by the Turks, and that the cessation of the armistice was not even announced by the Russian commander before he resumed hostilities.

Constantinople, Sept. 5.—Notwithstanding the proximity of the Russians, whose advanced posts are at Czurly, about fifteen miles from Constantinople, the most perfect tranquility prevails in the capital. The inhabitants are animated by the pleasing hope that in a few days peace will be signed at Adrianople. The exchange of couriers between the Russian headquarters and the capital is continued; as to the conditions required by Russia, they are known only to the Porte, and he conceals them from the foreign ambassadors.

Adrianople, Sept. 9.—The conferences were suspended on the 3d, upon a declaration being made by the Turkish plenipotentiaries that they stood in need of fresh instructions upon one of the points under discussion. The Russian commander granted them ten days, declaring that he would not wait beyond the 14th for the definitive conclusion of peace. The point in question is fixed at twenty millions of silver rubles, (about £4,000,000.) Anapa, Poti and Akhalzick, are to be ceded to Russia, who will demand nothing of the Turkish empire in Europe. Whilst waiting for the definitive signature of the treaty on the 14th, Gen. Diebitsch continues his operations. The army holds itself ready to march, if on the day in question the Sultan has not come to a decision. Immense magazines are establishing at Adrianople for the Russian troops.

English and French Fleets in the Mediterranean.—The London Courier, of Sept. 24th, states that the English squadron under Sir P. Malcolm, is said to have appeared off the Dardanelles on the 29th August, and the French quadron was expected. This was understood to be a precautionary measure, lest any movement at Constantinople should render protection necessary either for resident Europeans or the Sultan and his family.

A letter from Lisbon, dated the 12th September, states that the Diana frigate had arrived from St. Michaels, having the crew of the American ship Galatea, captured off Terceira, and carried into that port. *They were all heavily ironed.*

British Harvest.—Bell's London Messenger, of the 20th September, in an article on the finances and national credit of Great-Britain, makes the following incidental remarks:—

"There is little doubt, we think, but that the harvest, so far as it has been lodged, has been secured in a very bad state; and we suspect, that, with the very worst quality, the quantity will be below an average. That this will be the result in Scotland, and in the north of England, there can be no doubt; though in other parts of the country, the produce will probably be good, and equal to an average. But it must be recollected that the harvest of last year was also bad; and in former years we know what calamity was inflicted upon the country by two bad harvests following each other. In 1799 and 1800, which were two bad years, the country was almost visited by famine; and in 1817, which, with the exception of 1828, was the last bad season we experienced, the effect of the deficient crops upon the actual revenue was so great, as to reduce it *ten per cent* below the usual standard of our yearly income."

Capitulation of Gen. Barradas.—Papers from New-Orleans, to the 7th ult. give the particulars of the surrender of the Spanish army under Gen. Barradas, which recently landed on the coast of Tampico, to Gen. Santa Anna. Gen. B. capitulated on the 12th of September, after five successive engagements, and having lost half his men by the combined operations of sickness and the Mexican arms. The conditions were, that he should keep his colours and arms, and his men be sent back to Havanna. The sick Spaniards, to the number of 1500, were to be taken care of, and sent back after their recovery. Gen. B. had arrived at New-Orleans, with some of his officers, for the purpose of chartering vessels to transport his army. Thus has ended, in the manner expected, the first attempt of the Spaniards to recover possession of Mexico.

DOMESTIC.

The Astor Case.—The important case of John Jacob Astor and others *vs.* James Carver, involving a claim to a large tract of land, consisting of improved farms, in Putnam-county, confiscated by the state during the revolutionary war, and sold by the commissioners of forfeitures, came on in the city of New-York, before the circuit court of the United States, on Tuesday last. Judge Platt opened the case for the plaintiffs, and laid before the court and the jury the circumstances under which the action was brought, and the grounds on which it was intended to sustain it. A number of aged witnesses, of from sixty-five to eighty years old, were examined. One of these was Enoch Crosby, the individual whose adventures during the war of the revolution are said to have furnished the ground work of Cooper's *Harvey Birch*, in the "Spy." When the counsel for the plaintiff rested, Mr. Webster rose on the defence; but the hour of three having arrived, the court adjourned. Among the counsel for the plaintiffs, are Mr. Van Vechten, of Albany, and Judge Platt and D. B. Ogden, of New-York: and among the counsel for the defendant, Mr. Webster, of Boston, Mr. Bronson, (attorney-general), and Ogden Hoffman, of New-York.

Fruits.—At a regimental training in Middletown, Mass. on the 8th ult. Joseph Swift, Jr. a highly respectable young man, was shot dead by a gun in the hands of an individual named Pratt, who, it appears, was not aware that the piece was loaded. The charge entered the head, just back of the ear, causing instant death. Here is one melancholy instance, in our own neighbourhood, of the dangerous tendency of military musters. And what benefit is derived from these mock ceremonies, to compensate for such a public and family loss? And this is but one case in hundreds. In Canton, Conn. a soldier was recently killed by the bursting of his gun. In Brooklyn, N. Y., an officer was dangerously wounded, and his horse killed under him, by the wadding of a field piece, at a recent review. In Berkshire county, a man lately fell a victim to a sham exhibition of a battle; and the returns of killed and wounded in these ridiculous and worse than useless ceremonies, have just begun to come in "Cheap defence of the nation," with a vengeance!—*Rec. of the Times.*

A Caution.—A Mr. Hemsworth, and two of his sons, recently lost their lives by descending into a well, which had been for some time covered up, near Leeds, England. One of the sons descended first, and fell from the rope. The second followed, and also fell. The father then descended, and shared the same fate. All of them were suffocated.

City of New-York.—The total amount of the assessment of real estate in the city of New-York, for 1829, is $76,834,830: Personal do. $35,691,186: Total, $112,526,016. Amount of city tax, $507,107.

The Delawares claim to be the grand fathers of all Indians, and imbibe more enmity against the white people than any other tribe. They often cry with anguish when speaking of their once powerful nation.—*Cher. Ph'x.*

OBITUARY.

Miss LUCY MERRELL, whose death was mentioned last week, was one of twelve or more members of a bible class attached to the 1st presbyterian church of this village, *all* of whom were the hopeful subjects of the revival which took place about four years ago. All the classes at that time were highly favoured, but none so much as that of which she was a member. From the period of her conversion, her piety became ardent and uniform. She was active, yet unassuming; forward in every good word and work; yet distinguished for meekness and humility. The bible was her constant manual. It was an invariable rule with her, to retire five times a day for secret devotion. Nor were these the mere punctilios of an empty formalist. Religion was her element. Devotion was a continual feast to her soul. As might be expected of such a character, she grew rapidly in grace, and was evidently in the view of her friends, fast ripening for the eternal world. Her health began to decline some time previous to her decease; but her last sickness, though severe, was of short duration, and afforded little opportunity for free conversation. Her mind was much deranged; yet there were lucid intervals, in which she was enabled to manifest her entire resignation to the divine will. She had no will of her own. She was ready to die or to live, as her heavenly Father might choose to direct. She manifested great solicitude for the impenitent around her, and assured them that a death-bed was a poor place to begin the work of repentance and reformation. The following resolutions appear in her own hand-writing, under date of December, 1827, and were twice renewed during the two following years:—

Resolved, 1. To read a portion of God's word twice a day.

2. To retire to my closet five times a day.

3. To be more faithful to the impenitent, and especially to those in the class of which I am a member.

4. To strive so to live that the world shall not have occasion to say, "What do ye more than others?"

5. To be more faithful to the vows and resolutions resting upon me.

6. To feel more for the cause of Christ, and seek his glory in all that I do.

7. At the close of the week, to enquire particularly what sins I have committed, what duties I have neglected, what benefit I have derived from the blessings of Providence, and whether I am now prepared to enter the eternal world.

"To this dear covenant, O my God,
I set my worthless name;
I seal my engagement to my Lord,
And make my humble claim."

LUCY MERRELL.

MARRIED,

In Burns, Allegany co. N. Y. on the 15th ult. by Elias Hull, Esq. Mr. *Davison Williams*, to Miss *Funny Boylan*, daughter of Samuel Boylan, Esq.

DEATHS.

In Whitesborough, on Saturday the 24th ult. in the triumphs of faith, Mrs. *Mary Ann Beebe*, daughter of Mr. Nathaniel Andrews, aged 23.

In Geneva, on the 26th inst. *Andrew M'Nab*, Esq. assistant agent in the land office of the Pultney estate, aged 45.

At Creek-Path, Creek nation, on the 14th of September, *David Brown*, brother of Catherine Brown. The deceased was well known to the christian public, before whom facts relating to his death, will ere long, no doubt, be communicated. Rev. Mr. Potter, in whose house he died, in a letter to the editor, says—"Our dear brother left us much consolation."—*Cherokee Phœnix.*

At New-Orleans, on the 6th ult. his excellency *Peter Debigny*, Governor of Louisiana.—He died in consequence of a wound in his head, received from the trunk of a tree, in leaping from his carriage, to avoid being overturned by it.

SUNDAY SCHOOL BOOKS.

JUST received at the Depository of the American S. S. Union, No. 145, Genesee street, a general supply of the Society's Publications. Schools and Auxiliary Unions can avail themselves of an extensive assortment of the Parent Society's Books, from which to select School Libraries, and replenish their Depositories.

NEW WORKS.

Lives of Adam Wallace and Walter Mills, by the author of Wishart, Wishart; Let it alone until To-morrow, or the Life of Robert Benton; Parting Advice to a Youth, on leaving a Sunday School; Monument of Parental Affection to a dear and only Son; Rowe's Exercises; Obookiah; Ruth Lee, by the author of Wild Flowers; Life of Legh Richmond; Do. Sam'l Pearce; New Testament in paragraphs, by James Nourse, A.M. octavo; Helps to the Gospels; Alexander's Evidences; Union Questions, 1 & 2 vols.; Lessons, printed in large type, on sheets and cards, for the use of Infant Schools; Reward Tickets, with Scripture Texts; Picture Reward Tickets, with a Hymn.

Also, Miscellaneous Books, useful for S. School libraries and families.

All communications for the American S. S. Union may be addressed to the Agent of the Am. S. S. Union, No. 145, Genesee street, Utica. *Oct.* 20, 1829.

HENRY'S COMMENTARY.

HASTINGS & TRACY, No. 40, Genesee street, have just received the 4th volume of HENRY'S COMMENTARY, which completes the work. It is comprised in six royal 8vo volumes, the 5th & 6th having been first published. Whole sets of the work can now be furnished, full bound or in boards, at the publishers' prices. Subscribers are requested to call for the volumes which they have not received.

Also, Scott's Bible, 8vo. & 4to: Dr. Dwight's Occasional Sermons: Pitkin's political and civil History of the United States.

They have also received several new School Books, among which are—Lessons on Greek Parsing, or Outlines of the Greek Grammar, by Prof. Goodrich. Very favourable notices of this work have been received by the publishers. The Principal of the Utica Academy writes as follows:—"A work of this kind has long been wanted in our schools; and it is believed that the present little volume will supply the deficiency. The plan of the work is such as every teacher must approve. It begins with the pupil, by parsing in easy sentences the different parts of speech separately, as he learns their inflections, and leads him, by an easy progress of applying each rule of etymology and syntax, as he advances, to a familiar and thorough knowledge of the grammar.—The exercises in mutual translation add much to the value of the work; as experience abundantly proves that these exercises cannot be introduced at too early a period in learning the language."

Also, Wilbur's Astronomy: Secondary Lessons, or the improved Reader: Village Plans, a suitable book for Sabbath school libraries: Sears' Spelling-Book: Cummings' Do. *Utica, Oct.* 20, 1829.

WHITESBORO' ACADEMY.

THE Trustees of the Whitesboro' Academy give notice, that the Female Branch of the Academy was opened in said village, on the 20th of August ult. under the instruction of Mrs. ANN NICHOLAS, of Albany.

The Trustees are happy to say, that Mrs. Nicholas possesses all the talents and accomplishments necessary for an instructress, and as such they recommend her to the public.

The Male Branch of the Academy will be opened at the same place, on the 10th of September inst. under the instruction of Mr. HARVEY BLODGETT, late of Amherst College, who comes highly recommended as a man of talents and experience in instructing.

The terms of tuition in the male department, the usual charges in country academies. The female as follows:—

ENGLISH BRANCHES.

Orthography, Reading, Writing, Arithmetic, Plain Sewing, and Geography, per quarter, $3.

Geography, English Grammar, Arithmetic, Writing, and History, $4.

Geography, Grammar, Rhetoric, Arithmetic, History, Jamieson's Grammar of Logic, and Elocution, $5.

Geography, Grammar, Rhetoric, Arithmetic, History, Porter's Analysis of Elocution, Alexander's Evidences of Christianity, Paley's Moral Philosophy, Knime's Elements of Chemistry, Brown's Philosophy of the Mind, Critical Reading of Milton's Poetical Works, Conversations on Natural Philosophy, and on Political Economy, $6.

MUSIC, including the use of the Piano, $10.

FRENCH, $5.

Writing taught by Mrs. Nicholas, on the Common system.

ELIZUR MOSELEY,
WM. G. TRACY,
LEWIS BERRY,
HENRY R. STORRS,
S. NEWTON DEXTER,
THEODORE SILL,
SETH S. PECK,
AMOS CAMP,
ELON GALUSHA,
BENJAMIN S. WALCOTT,
JOHN FROST.

Whitesboro', Sept. 1, 1829. 3m

MR. FROST'S ORATION,

DELIVERED at Middlebury, Vermont, before the associated Alumni of the College, on the evening of Commencement, August 19, 1829—Just published and for sale by HASTINGS & TRACY. *Oct.* 27, 1829.

NOTICE EXTRA.

THE Subscribers offer for sale at their shop, No. 121, Genesee street, a few doors south of Welles' Canal Coffee-House, Utica, the most splendid assortment of CABINET FURNITURE, ever offered in this market, and equal to any made in New-York. Also, the very first rate MAHOGANY CHAIRS, of the newest fashions. They pledge themselves that their prices will be lower than the articles can be bought in the city of New-York, of the same quality.

TILLMAN & BENJAMIN.

Sept. 29, 1829. 39w6

ETNA INSURANCE COMPANY,

OF HARTFORD, CONNECTICUT,

OFFER to insure Dwelling-Houses, Stores, Mills, Manufactories, Distilleries, Barns, Goods, and every other species of insurable personal property, against

Loss or Damage by Fire,

at as low rates of premium as any similar institution in good standing.

The Ætna Insurance Company was incorporated in 1819; and the reputation it has acquired for promptness and liberality in the adjustment and payment of losses, requires no additional pledge to entitle it to a liberal share of public patronage.

Persons wishing to insure can apply to Mr. JAMES VAN RENSSELAER, of Utica, who is appointed agent for the county of Oneida and vicinity, with full power to receive proposals and issue policies, without the delay necessarily attendant on an application to this office. *Hartford*, 1829. 6t

ALE, PORTER, & BROWN-STOUT.

THE Subscriber makes and keeps constantly for sale, Ale, Porter, and Brown-Stout, of the first quality, in kegs and bottles, corner of Second & Bleecker streets, on the east side of Chancellor Square.

Also, a constant supply of Fresh YEAST.

FREDERICK MAHL.

Utica, August 18, 1829. 53m3

WANTED,

A FEW additional BOARDERS. A number of young men can have a pleasant seat at table, and the Subscriber's undivided attention; or no charges. Neat and fashionably furnished apartments kept in reserve for transient persons.

E. WOODWORTH.

Utica, August, 1829. 3t

POETRY AND MUSIC.

FAREWELL HYMN.

The following farewell hymn, written by Mr. Nehemiah Adams, Jun. of Salem, was sung by the members of the senior class of Andover Theological Seminary, at the close of the exercises at the late anniversary of that institution:—

TUNE—*Greenville.*

Beautiful upon the mountains
Are the messengers of peace,
Publishing the news of pardon
Through a Saviour's righteousness;
Joyful tidings
Of a Saviour's righteousness.

Hark! the voice of Jesus, calling,
"Heralds of my cross, arise!
Go, and publish news of pardon;
See! a world in ruin lies;
Preach salvation,
Till I call you to the skies."

Jesus, we obey thy summons,
See thy servants waiting stand;
When our song of praise is ended,
We will go at thy command.
Great Redeemer!
Guide us by thine own right hand.

Scenes of love and sacred friendship,
We will bid you all farewell:
O'er the earth's wide face we wander,
News of Jesus' love to tell.
We forever
Now must part, and say farewell.

Often have we join'd these voices
In our songs of social praise,
And, around our altar bending,
Prayer at morn and evening rais'd;
We shall never
Here again unite in praise.

Brethren, may we meet together
On the mount of God above:
Then our rapturous hosannas
Will be full of Jesus' love.
Saviour, bring us
Safely to thy home above.

In the present scarcity of good teachers, and of the means of supporting them, might it not be advisable for many religious societies to form a sort of temporary association for the improvement of psalmody, under the direction of choristers, and the superintendence of one or more of the officers of the church? Such associations have often been highly beneficial. Even when the choristers have not been remarkably competent, it may be questioned whether the singing has not on the whole been more benefitted, than it could have been by the employment of an *ordinary* instructor. The latter might perhaps have led the school onward to greater attainments, for the time being; yet at the moment of his leaving them, a reaction would commence, which might more than counterbalance the advantage of his instruction. This result is often seen; while on the other hand, a voluntary association, well conducted, is generally found to move slowly onward in improvement, with a steady and healthful progress, at least for a considerable time, without any special liability to reaction. Good teachers must indeed be often resorted to, even by such associations. The latter, as a general rule, cannot be sustained, year after year, without the advantage of occasional instruction by a teacher who is fully competent. Singing is always prone to degenerate, both in style and in spirituality; and a regular course of practice is therefore indispensable to its preservation. Nor is this principle peculiar to psalmody. Christians can neither pray, nor converse, nor read their bible, to any good purpose, except their efforts are constant and habitual. So in the office of praise, the heart will not be kept in tune without continual care and effort. Unless the singers practise so much as to enable them to perform with ease and comfort to themselves, as well as to the edification of others, the necessary details of the art, in time of worship, will infallibly engross their attention, till the performance will become little else than painful labour and drudgery. It would be well if the churches understood this principle; for sure we are, that it is abundantly operative. The church *must make personal exertions*, and this *perseveringly*, if she would feel the true influence of sacred praise.

MISCELLANEOUS.

For the Western Recorder.

MONTHLY TRACT DISTRIBUTION.

Every week brings tidings of the adoption of the systematic monthly distribution of a tract to every family willing to receive it; of the success of the plan; and of the hold it is gaining upon the hearts of Christians.

Who does not see in this effort an *aggressive* inroad upon the ranks of the enemies of evangelical truth?

Who does not see in it that grand characteristic of the gospel, that it is a MESSAGE, to be *carried* and *tendered* to men?

Who does not see in it, obedience to the command to carry the gospel message to "*every creature?*"

Who does not see in it a resemblance of the fulfilment of that commission under which the "seventy" disciples went out by "two and two" into every city; whether those to whom they were sent would "receive them," or "receive them not?"

Who does not see, that by this effort a host of faithful labourers will be raised up for the Lord's cause?

Who does not see, that presenting to every family one evangelical tract this month, another the next, another in the month following, and so onward, is a means *specially adapted to arrest the attention* to the truths of the gospel?

Who does not see, that the *presence and personal influence* of warm hearted Christians, on these errands of mercy, in every family willing to receive them, must be favourable to the interests of vital religion?

Who does not see an influence, incidentally, but almost certainly exerted, in favour of an attendance on the public worship of God, the reading of the bible, the instruction of the young, and the temporal and eternal benefit of all?

And who *does see*, in the obstacles to be overcome in this work, the self-denial to be practised, the sacrifice of money and of effort, and the prayer and faith required, *any thing* that does not characterise every christian effort to extend the Redeemer's cause?

We know of no devoted, intelligent, active Christian, who has considered the nature of this work, and viewed it in all its bearings, who is not deeply impressed with its magnitude, and the desirableness of its universal adoption.

Let the work then go on. Let every Christian arouse himself to it just in the field where God has placed him. Let him see to it, that the guilt of no soul, lost for eternity, be found upon himself.

Look at the TESTIMONIES OF EXPERIENCE from various places.

In *New-York city*, the circumstances of encouragement and evidences of good accomplished, many of which have been published and extensively circulated, have accumulated, till the whole would almost make a volume; and every month bears additional testimony to the excellency of the work. It is impossible that those who have there seen its effects should ever consent to relinquish it, while their sense of obligation and love to the Redeemer's cause continues.

In *Poughkeepsie, N. Y.* embracing about 700 families, and divided into nine distributor's districts, from each of which reports have been received, an intelligent lady says, "We have thus far had reason to be thankful for the favourable manner in which we have been received, and to be encouraged to continue our efforts."

In *Richmond, Va.* late intelligence says, "Thus far nothing but encouragement has been experienced;" and 4000 copies of six specified tracts are ordered for six successive months.

In *Albany, N. Y.* embracing 500 families, an intelligent gentleman says, "We have every encouragement to proceed in this good and glorious work. We have 22 distributors, all professed Christians, from four different denominations, who, though they commenced the work with some fears, now represent it as pleasant and delightful. One mother of a family *had never seen a religious tract;* and another, who has lived two years within a few rods of a christian church, has not within that time placed her foot within the sanctuary. She wept, when she received the tract, and promised immediately to attend to her soul's salvation."

In *Natchez, Miss.* a gentleman of great respectability says, "Nearly all the families in this city have been supplied, the present month, with *The Importance of Consideration.* I have heard of only three families in which the tract has been refused. They have generally been politely, and in many cases thankfully received, and I trust will be accompanied with His blessing, without which all our labours are in vain."

The "*City of Baltimore* has been divided into 78 districts, averaging 138 families each, *and one hundred and forty individuals, all of them Sabbath school teachers, are pledged to become distributors.*"

In a town in *Ashtabula county, Ohio,* a clergyman says, "We have commenced the labour, or rather pleasure, of putting a tract into every family. The distributors are highly pleased with their work, and we think that good effects are already seen."

In *Montgomery county, N. Y.* a county auxiliary is formed, for the purpose of placing a tract monthly in every family in the county, and 2000 copies of three tracts are ordered for the first three months.

In *Lorain County, in the Western Reserve, Ohio,* three devoted clergymen have pledged themselves, in consideration of a grant from the Parent Society, to place a tract monthly, for a year, in every family in the county, which is willing to receive it; the county embracing more than 20 towns.

In *Wilmington, Del.* this is the result of some months experience—"We feel that there is no time to be lost in this work, and no cause for weariness or discouragement. It only requires resolution and perseverance."

A clergyman in a town of 600 families, states that the placing of the tract, entitled "*The Sanctuary,*" in every family, was followed by an immediate increase in his audience on the Sabbath, of *not far from* 100 *hearers*, which has continued till the present time.

Our limits forbid us to add more. God grant that such a voice of rejoicing and encouragement may soon be heard from every town and village of our beloved country.

H.

Note.—Facts illustrating this system of effort, and the means which have proved most successful in its adoption, may be found in late numbers of the American Tract Magazine.

CHRISTIAN ALMANACK FOR 1830.

Christians will do well to promote the circulation of this work. It cannot fail to exert an influence favourable to the evangelical movements of the age; to personal piety and sound morality, in every family into which it gains admission. The number for 1830 contains a great variety of anecdotes, many valuable hints to the young, to farmers, and men of business, and the pith of the facts hitherto brought to light, in reference to the cause of temperance and the sanctification of the Sabbath. Editions being adapted to twenty-two of our principal cities and towns, some one or more of them is sufficiently accurate for use in any part of the United States. The work comprises 36 pages, in printed covers, price 6 1-4 cents single, with a liberal deduction by the quantity, and may be had of Mr. E. VERNON, Agent, Branch Tract Society, Utica.

FABULOUS INDIAN NOTION OF THE DELUGE.

Like most savage nations, the American Indians had a tradition concerning the universal deluge, and it is singular how the human mind, in its natural state, is apt to account, by trivial and familiar causes, for great events. They said, that there once lived in an island a mighty cacique, who slew his son for conspiring against him. He afterwards collected his bones, pickled and preserved them in a gourd, as was the custom of the natives with the relics of their friends. On a subsequent day, the cacique and his wife opened the gourd, to contemplate the bones of their son, when, to their astonishment, several fish, both great and small, leaped out. Upon this the cacique closed the gourd, and placed it on the top of his house, boasting that he had the sea shut up within it, and could have fish whenever he pleased. Four brothers, however, born at the same time, and curious intermeddlers, hearing of this gourd, came during the absence of the cacique to peep into it. In their carelessness they suffered it to fall upon the ground, when it was dashed to pieces, and there issued forth a mighty flood, with dolphins and sharks, and great tumbling whales, and the water spread until it overflowed the earth, and formed the ocean, leaving only the tops of the mountains uncovered, which are the present islands.

EARLY EDUCATION.

There is a fact in natural history, known to those acquainted with birds, that if you take the young of those almost totally devoid of song from the nest, when only two or three days old, and bring it up beside the cage of another bird, of a class distinguished for their melody and execution, the bird will have none of its own imperfect tones, but will emulate and acquire a great portion even of the song of the nightingale or the lark. And shall we hesitate to train, at the earliest practicable period of existence, an immortal creature, endowed with faculties, which, the more perfect they are, are the more susceptible of help? There is no foundation for the argument against infant schools, on account of their seperating the children from their parents; *they only seperate them from the streets*, and return them in the evening improved to their parents, who are generally engaged in labour.—*Dundee Advertiser.*

Grace is glory militant, and glory is grace triumphant; grace is glory begun, glory is grace made perfect; grace is the first degree of glory, glory is the highest degree of grace.

LITERARY AND SCIENTIFIC.

From the Journal of Commerce.

FOREIGN LITERARY ITEMS.

A manual for instruction in gymnastics has been printed by command of the King of Denmark, of which a copy has been sent to all the schools in the kingdom, as it is his majesty's wish that these exercises should be universally taught.

Dr. Siebold, the resident of the King of the Netherlands in Japan, has transmitted a work to the Asiatic Society at Paris, containing the result of his researches in that country during the last four years. He also writes that he has collected the largest library that ever was formed in Japan, consisting of more than 1500 volumes. His zoological museum contains more than 3000 specimens, and his botanical collection about 2,000 species, in more than 6000 specimens.

Mr. Cæsar Moreau, for several years vice-consul of France in Great-Britain, has received from the Baron de Damas an appointment, to draw up for the young Duke of Bordeaux, (the destined future monarch of France), a complete series of statistical tables of all the countries of the world, exhibiting every point necessary to the distinct appreciation of the elements of their natural and political strength, wealth, and resources of every kind.

Mr. Duton's History of the Internal Navigation of France, has recently made its appearance in two quarto volumes of more than 1200 pages, with a large map of the canals in existence, as well as those projected.

Messrs. Dorow and Kiaproth's interesting Collection of Egyptian antiquities, collected by his excellency Baron de Palin, Swedish minister at Constantinople, is about to appear immediately. It will form one volume folio, with 36 plates, on which will be exhibited about 1800 subjects.

Dr. Lappenberg, of Hamburgh, has discovered among the ancient records of that city, a letter dated 1267, addressed by Robert Wallace and Andrew Murray, (of Scotland), to Hamburgh and Lubeck.

A very beautiful lithographic print has just been published at Worms, representing Martin Luther pleading his cause before the Emperor, Charles V., at the Diet of Worms.

The present number of students in the university of Berlin, is 978*; of whom 97 study protestant divinity, and 340 catholic divinity.

A journal is published at Frankfort, entitled "Concordia," a religious newspaper for Catholics and Protestants; edited by Karl Kieser, catholic curate, and Jacob Krome, protestant minister.

At the end of March, the Governor-General of New-Russia and Bessarabia, sent an officer to Varna and other Turkish fortresses conquered by the Russians, to take copies of the inscriptions he might find there, and to collect all the ancient coins, sculptures, and other antiquities, which deserve a place in the museum at Odessa.

A scientific expedition has set out from Dorpat, to explore the country around Mt. Arrarat.

The Geographical Society of Paris has offered a medal of the value of 2,400 francs, for the best account of American antiquities.

The Diary and Correspondence of the celebrated Dr. Doddridge are nearly ready for publication in England.

Dr. Ticozzi, of Milan, has announced a General History of Arts of Design.

Walter Scott.—A late number of the Caledonian Mercury gives a complete list of the writings of this celebrated author, including compilations, and works of which he has had the editing. The whole number of volumes is *one hundred and ninety*, besides innumerable contributions to magazines and reviews.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes,		*Leather,*	
Pot, ton	$150 00a	Sole, oak tanned, lb	19a22
Pearl	150 00a	—— hemlock,	18a23
Candles,		Dressed up. side,	1 75a2 62
Mould	11 1-2a12	Undressed do	1 50a2 25
Dipped	10a10 1-2	*Molasses,*	
Clover-Seed,		New-Orleans, gal	28a29
Per lb	6 1-4a7	*Oil,*	
Coffee,		Whale, gal	28a30
Havana	11a13	Sperm, summer st'd	64a65
Java	14a15	—— winter do	70a
Cotton,		Linseed, Amer	82a
Upland	8a10	*Provisions,*	
Louisiana	10a12	Beef, mess, bbl	7 75a8 00
Alabama	9a11	—— prime	5 75a6 00
Feathers,		Pork, mess	12 50a12 75
Live American, lb	35a36	—— prime	10 50a10 75
Fish,		Hams, north, lb	9a10
Dry cod, cwt	$2 12a2 37	Butter, NY dairy	12a16
Scale	1 50a1 62	Hog's Lard	5a6
Pickled, bbl	3 50a3 75	Cheese, Amer	6a7
Mackarel, No 1,	5 25a5 87	*Rice,*	
Shad, Con. mess	8 50a 9	Prime, 100lbs	2 50a3 00
Herring	3 50a3 62	*Salt,*	
Flax,		Turks-Island, bush	47a43
American	7a7 3-4	Liverpool ground	45a46
Flour & Meal,		*Sugar,*	
N. Y. super. bbl	5 25a5 37	Havana, white, lb	12a14
Western (canal)	5 25a5 50	—— brown	9a10
Rye flour	3 75a4 00	New-Orleans	7a8
Indian meal	2 25a2 37	Loaf	17a19
Grain,		Lump	15a16
Wheat, northern	1 00a1 06	*Tallow,*	
—— western	1 09a1 12	American, lb	6 1-2a7
Rye	63a	*Teas,*	
Corn, north yellow	58a60	Bohea, lb	30a32
Oats	35a37	Souchong	50a75
Barley	57a60	Hyson-skin	45a75
Beans, 7 bush's	7 50a8 00	Young-Hyson	80a1 12
Hides,		Hyson	85a1 15
LaPlata, lb	14a15	Gunpowder	1 10a1 30
S. A. horse, p'ce	1 75a1 87	Imperial	1 10a1 30
Hops,		*Tobacco,*	
First sort, lb	9a	Richmond, lb	4 1-2a6
Lumber,		Cuba	14a25
B'rds, pine, M	15 00a16 00	*Wines,*	
Plank, pine,	30 00a35 00	Madeira, gal	1 25a2 25
Scantling,	15 00a16 00	Port	75a1 75
Do oak,	20 00a25 00	Teneriffe, LP	82a1 25
Shingles, b'dle	2 50a3 50	*Wool,*	
Oak timb. sq ft	20a25	Merino, Amer fl. lb	32a36
Hoops, per M	25 00a	—— pulled	32a35
Staves, pipe	38 00a40 00	Common	18a25
—— hhd	27 00a30 00	Spinning	18a33
—— bbl	21 00a22 00	Amer Hatters	20a28

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Insur. Comp.	par
City Banks, - -	par	Trenton Banking Co.	do
Except Franklin	broken	Rahway Farm. & Mech.	do
Long-Island Bank -	par	Salem S. M. & B. Co.	1 1-2
Dutchess County -	par	Monmouth -	broken
Lansingburgh - -	par	Franklin - -	do
Bank of Albany* -	1-2	Hoboken -	do
Albany State Bank*	do	Paterson -	do
Do. Mech. & Farm.	do	Protection & Lomb'd	do
Do. Commercial	do	Jersey City -	do
Newburgh* - -	do	State, Trenton -	do
Columbia, Hudson	stopped	All others - -	1-2
Middle District -	do	*Pennsylvania.*	
Orange County -	1-2	Philadelphia Banks	par
Catskill - - -	do	Chester County -	1-2
Troy - - -	do	Delaware County -	do
Farmers', Troy* -	do	Reading - -	3-4
Mohawk - - -	do	York - - -	1
Geneva - - -	3-4	Pittsburgh - -	do
Utica - - -	do	Gettysburgh - -	do
Utica Branch - -	do	Chambersburgh -	do
Auburn - - -	do	Carlisle - -	do
Ontario - - -	do	Lancaster - -	do
Central - - -	do	Greensburgh -	5
Chenango - -	do	Brownville - -	do
Rochester - -	do	Silver-Lake -	25
Newburgh Bran. Ithaca	do	All others uncert. or	broken
Jefferson County -	do	*Maryland.*	
Wash. & Warren,	1 1-2	Baltimore banks	1-2
Niagara -	broken	Somerset & Wor.	broken
Plattsburgh - -	do	Snowhill - -	do
Greene county -	do	Princess Ann -	do
J. Barker's Exchange	do	Cumberland -	do
Maine.		All others	1 1-2 a 2
Bath - - -	10	*Dist. Columbia.*	
Waterville - -	do	Bank of Columbia	25
Castine - -	broken	Alexandria Mer.	broken
Wiscasset - -	do	Franklin -	do
Kennebec - -	do	All others	1 a 1 1-2
Passamaquoddy -	do	*Virginia.*	
Hallowell & Augusta	do	All the Banks	5
All others - -	3-4	*North-Carolina.*	
New-Hampshire.		All the Banks	5
Cheshire Bank -	3-4	*South-Carolina.*	
Exeter - -	10	Charleston Banks	3
All others - -	3-4	*Georgia.*	
Vermont.		All the Banks	5
Banks of this state	1-2	*Ohio.*	
Massachusetts.		Chilicothe - -	5
Berkshire bank	broken	Marietta - -	do
Essex, Salem -	do	Steubenville -	do
Farmers', Belchertown	do	Farmers & Mec. -	do
All others - -	1-2	Lancaster - -	do
Connecticut.		St. Clairsville -	do
Norwich Bank -	par	Mount-Pleasant -	do
Eagle, New-Haven	broken	Western Reserve -	do
Derby - - -	do	Columbus - -	do
Thames - - -	5-8	All others uncert. or	broken
All others - -	1-2	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	5
Pawtucket	stopped	Michigan - -	2
All others	1-2	Detroit - -	broken
New-Jersey.		Upper-Canada, York	3
State, Newark -	par	Kingston - -	broken
Do. Elizabethtown	do	Quebec - -	3
Do. New-Brunswick	do	Montreal - -	3

* Bills of these Banks, $20 and upwards, par.

FARMERS' HOTEL.

D. M. BRAMAN informs his Friends and the Public generally, that he has removed to the new and elegant stand, on the corner of Washington and LaFayette streets, a few rods west of his *old* stand on Genesee street, where he keeps a PUBLIC HOTEL, for the accommodation of Farmers, Travellers, Citizens, and all who may favour him with a call. He tenders his acknowledgments to a liberal public for past favours, and solicits the continuance of their patronage at his new location, which is fitted up in the best possible manner for the accommodation of customers. The House is 60 by 45 feet, three stories high, agreeably and appropriately divided into rooms, and elegantly furnished. The Barns, Sheds, &c. are new, easy of access, and every way convenient. Suffice it to say, his establishment is inferior to none. ☞ BOARD by the day, week, or month.
Utica, August 18, 1829. 33

M. BAGG'S TAVERN.

THE Subscriber respectfully informs the Public, tha his old Stand, at the corner of Genesee and Mair streets, having been thoroughly repaired, is now completely fitted up for the accommodation of travellers and boarders. M. BAGG, in connexion with Mr. ALFRED CHURCHILL, begs leave to assure such Ladies and Gentlemen as may favour them with their custom, that every exertion shall be made to render their residence pleasant and comfortable; and they hope to merit the patronage this establishment has heretofore enjoyed from a generous public. MOSES BAGG.
Utica, Dec. 16, 1828. 51

ONEIDA HOUSE.

THE Subscriber has taken the new Tavern Establishment, recently fitted up by WILLIAM CLARKE, Esq. adjoining his Lottery and Exchange Office, and opposite the Ontario Branch Bank, in Genesee street. It is in excellent condition for the accommodation of company. The House is commodious, its situation central, and having been well furnished, it is presumed that it affords to the citizen or traveller as pleasant a stopping place as can be found.
SMITH COPELAND.
Utica, July 6, 1829. 27

ODONTICA,

A SPECIFIC FOR THE TOOTH-ACHE.

THIS article is offered to the public, in the full belief that it will be found superior to any thing of the kind ever before used. It will in most cases relieve the pain in a very short time, and has been known in numerous instances, to entirely remove that most excruciating disease, the nervous tooth-ache. It will also remove tartar from the teeth, fasten those that have become loosened, and promote a healthy state of the teeth and gums. It is extracted from a vegetable substance; is warranted to contain no injurious ingredients; and the venders of the article are authorised to sell it at a low price.

Sold wholesale and retail, by WARNER & HARVEY, agents for Utica. *March* 10, 1829. 10

MARSHALL'S AMBROSION.

PRICE $2.50 PER BOTTLE.

THE Proprietor has found it necessary to adopt the above term for his medicine, (now much improved by experience), which he formerly called Panacea, from the spurious compounds offered the public under the latter name. The virtues of this Medicine are so fully acknowledged, and its reputation so firmly established, that the Proprietor deems it almost superfluous to recommend it as a sovereign remedy to all those afflicted with the complaints below stated, who have not been nor can be cured by ordinary medical practice. This composition is vegetable, perfectly innocent, and an excellent *purifier* of the *blood.* From two to six bottles, generally, effect cures of the most obstinate cases.

Diseases.—Scrofula; King's Evil, ulcerated Sore Throat; Ulcers of every description, particularly Fever Sores, however old and inveterate; Mercurial Affections; Chronic Rheumatism; General Debility; Derangement of the Stomach, attended with puking; White Swellings; Diseases of the Bones and Skin, as Scurvy. Salt Rheum, Shingles, Tetters, Blotches of the Face, &c.

The following recommendation, from a highly respectable physician of this village, and certificates of cures, will, it is presumed, convince the most sceptical of the intrinsic value of this medicine:—

UTICA, *August,* 1829.

I have repeatedly used the Ambrosion, prepared by Mr. G. Marshall, in several of the diseases for which it is recommended, and have no hesitation in pronouncing it a medicine of superior value, efficacy, and safety. I have administered it in some inveterate cases of ulcer, that had, for years previously, resisted every medical effort, with the most satisfactory and decisive results. I therefore consider it an extremely salutary and important remedy, and highly deserving public confidence.
NEWEL SMITH, Physician & Surgeon.

NEW-HARTFORD, *July,* 1829.

While labouring under an inveterate ulceration of the leg, of *seven years* standing, with about *fifty sores* between the knee and ankle, discharging constantly fœtid matter—irregular sleep, impaired appetite, and costive habit of body, I commenced using your medicine. Five or six bottles removed the pain and inflammation, and *healed the sores perfectly.* Though it is long since my cure, the limb remains well and sound, and my health good. A number of respectable physicians had previously attended me without effect. The severity of my case is pretty well known; but I think it your duty to publish it for the benefit of such as may be similarly afflicted, and without the knowledge of so important a remedy. CATHARINE HUGGINS.

To Dr. G. Marshall.

I suffered severely, a long time, from a violent cutaneous and rheumatic affection; had received able medical aid in vain, and was rendered, by pain and loss of appetite, a cripple and mere skeleton; when I began taking your Ambrosion; a few bottles of which removed the complaint, and restored me to health.
JAMES BOARDMAN,
Barclay st. N. Y. late Captain U. S. Army.

To Dr. G. Marshall. June, 1829.

Some time after Dr. Mott had performed a difficult operation on me, for aneurism, mortification took place in one foot, dangerous ulcers were formed, and many of the bones carious. I used several bottles of your Ambrosion. The effect was, the rotten part of the bones came away, and the ulcers healed satisfactorily. The preservation of my foot is due to your medicine.
SPARHAWK PARSONS, 198, Spring st. N.Y.

To Dr. G. Marshall. July, 1829.

To be had of Messrs. WILLIAMS & Co. H. STORRS & Co. Dr. M. HITCHCOCK, and Mr. A. HITCHCOCK, Druggists, Genesee street: Dr. NEWEL SMITH, and the Proprietor, Liberty st. opposite the Clinton House, Utica, where he has established himself. Those desirous of placing themselves under the Proprietor's care, and can make it convenient to come here, will receive every attention. Communications, post paid, and orders from any part, will be promptly attended to.

☞ To guard against imposition, observe—the medicine is not genuine, without my name impressed upon the seal of each bottle, and obtained of accredited agents; printed directions accompanying it. 34
August 25, 1829. G. MARSHALL.

SWELLED NECK,

KINGS' EVIL, OR SCROFULA, &c. &c.

MANY and fruitless were the attempts, both in Europe and America, to discover a remedy for this disease, until Dr De Bornieu, a learned physician of Europe, directed his attention to it. He has finally succeeded in compounding a medicine, which has gained an unparalleled celebrity in Europe, and is just introduced into the United States. It is recommended with entire confidence, as a sovereign remedy for swelled Neck in all its stages, Kings Evil, or Scrofula, &c. It is entirely harmless, not containing a single particle of mercury, and may be used on children, as on others, under any circumstances whatever. The following certificates are given to show the efficacy of this valuable medicine over all others, for the cure of the above diseases, which no other medicine in existence can boast.

The following is from the Hon. Samuel Wright, who has been a member of the Legislature of the state of New-York, fourteen years:—

"NEW-YORK, *Dec.* 16, 1828.

"This certifies that I have been afflicted for nine years past, with a scrofulous disease in one of my legs, pronounced by eminent physicians of this city to be of a cancerous nature, which at times has been so bad, that I was unable to go out. Many and various have been the *pretended* remedies tried, but all in vain, until I was advised to try Dr De Bornieu's Genuine Ointment, for Swelled Neck, Kings Evil, Scrofula, &c. &c. which I am pleased to state, after using two bottles, has entirely effected a cure. "SAMUEL WRIGHT."

The following is from Mr Thomas Allen:—

"This certifies that I have been afflicted with a swelling in my neck, called Goitre, or Swelled Neck, for about six years past. I have applied to eminent physicians, and have taken every thing in the form of medicine, recommended for that disease, without receiving any benefit therefrom, and at length despaired of ever again enjoying my former health. A few weeks since, a friend informed me that Dr De Bornieu's Genuine Ointment was an effectual remedy for my complaint. I immediately obtained it, and after using three bottles, I was restored to perfect health, to the astonishment of myself and friends. I therefore recommend it to those afflicted with the above disease as a safe and effectual remedy. Signed, "THOMAS ALLEN."

Certificate from J. Chapman, M. D.

"This certifies, that I have examined Dr De Bornieu's Genuine Ointment, for Swelled Neck, Kings Evil, or Scrofula, &c. and believe it to be an effectual remedy for the diseases for which it is recommended.
"J. CHAPMAN, M. D."

The above valuable medicine may be obtained of
5 WARNER & HARVEY, UTICA.

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of the Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words, blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine when my signature is visible; *to counterfeit which, will be punishable as forgery.*

The increasing demand for this celebrated medicine has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium: its astonishing effects and wonderful operation have drawn, both from patients and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy,* or in the mischievous effects of the *spurious imitations.* The Proprietor pledges himself to the Public, and gives them the most solemn assurances, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.
WARNER & HARVEY, sole agents for Utica.
Dec. 16, 1828. 51

LOOK ONCE MORE.

THE Subscriber having been appointed Auctioneer for the county of Oneida, offers his services as such in all cases, (where an auction room is not required), for selling real and personal Property at any place within the county. All orders in relation to the duties of his office will be thankfully received, and promptly executed. Communications left at the store of JOHN OSBURN; at the offices of E. S. COZIER or JOHN PARSONS, Esqs. or at my residence, will be punctually attended to, by the public's humble servant.
H. W. OSBURN.
Utica, April 7, 1829. 14

GOLDEN EYE-SALVE.

M. HITCHCOCK & Co. have received a quantity of Dr. Bonhomie's GOLDEN EYE-SALVE, which is recommended as a superior medicine for all inflamed and weak eyes. For sale at the Striped Store, No. 38, Genesee street.
Utica, Aug. 4, 1829. 31

UNITED STATES HOTEL.

A. SHEPARD has removed from his former stand at the lower end of the village, to the above Establishment, which is spacious and airy, having an elegant dining-room, handsomely fitted, seventy feet long, many private parlours, and good single bed-rooms. It is situated on Genesee street, a few rods above the canal, where it is remarkably pleasant, having a view of the village and surrounding country. The establishment is new, the furniture appropriate; and from his experience in this business, his extensive acquaintance, and his knowledge of what is due to travellers generally, he trusts the public will be satisfied with their treatment. At this establishment he can accommodate double the number of persons which he could at his old stand, and more comfortably; and it is intended that nothing shall be wanting to render it a desirable resting place for ladies and gentlemen.

There is a Stage Office attached to the establishment, where seats may be taken in any direction from this place. Baggage taken from and to the canal free of expense. ☞ Board, by the day, week or month.
Utica, Oct. 27, 1828. 44

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.
Utica, June 16, 1829. 24

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.
WILLIAM CLARKE.
Utica, Jan. 1, 1829. 93

DOCT. SMITH'S FAMILY ELIXIR.

IT is universally acknowledged that there is no greater desideratum than a good and cheap family medicine. The proprietor, therefore, after having bestowed considerable study on the subject, has succeeded in compounding a medicine *particularly adapted to the use of families,* and which he confidently recommends from long experience, to excel any other that has been offered, for its *safety* and *efficacy,* in the following complaints, viz:—Indigestion, Loss of Appetite, Habitual Costiveness, Cholic, Acidity and Flatulence of the Stomach and Bowels, Chronic Rheumatism, Intemperance in Eating and Drinking, and Gout, either misplaced or retrocedent. In the *complaints of children* it is peculiarly valuable, where cordial or stimulating medicines are proper, and in restoring them after being much reduced and emaciated. It will generally give immediate ease, when *griping pains* in the *stomach* and *bowels* arise from eating unripe fruit, &c. The Proprietor flatters himself that no family will be without the Elixir, when once acquainted with its usefulness. Apply to
NEWEL SMITH, Physician & Surgeon, Liberty-street, opposite the Clinton House, Utica, where he will attend to all calls in the line of his profession.
☞ Sold also by Messrs. J. WILLIAMS & Co. and WARNER & HARVEY, Druggists, Genesee street
August 25, 1829. 34

Who wants to see, when 100 *years old?*

M. HITCHCOCK & CO. have received a large assortment of *SPECTACLES,* some of which are marked 1 or one hundred, and to be sold at No. 38, Genesee street. *Utica, May* 22, 1829. 21

DR. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out, when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon brilliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness, whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance;—whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.
Sold by M. HITCHCOCK & Co. Striped Store, 38, Genesee street, Utica. *July* 28, 1829. 30

DR. ROBERTS'
WELCH MEDICAMENTUM,

FOR the cure of Dyspepsia, Liver Complaints, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach, and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation of the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits. CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a